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The Missionary survey

THE MISSIONARY SURVEY

WADE C. SMITH, Editor LAURA E. ARMITAGE, Assistant Editor

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Jack Has Not Yet Learned the Result of Survey Week as this April number goes to press. He is wondering what it will be, however. Will he climb higher on his pole? Will he remain where he is? Or will he have to step down? The last two ideas he will not entertain, no, not even for a minute. Why should he feel discouraged! He knows that all over the Southern Presbyterian Church he has friends who are as eager as he that he should climb steadily forward.

He is resolved to do this, with their help.

One time he had to crawl down from his circulation height and go to sleep. It was a sad time for Jack. He felt that the enemy had taken the front trenches and bid fair to occupy the fort. But his friends rushed to his defence, until now he is on his way to victory, with his eyes looking up, up, up.

Jack must climb higher. Missions must advance; Sunday-school Extension and Publication, and Christian Education and Ministerial Relief must gain steadily! The way to learn of these causes, their aims and needs and results attained is through the SURVEY, as you know.

Before your church, your society, your home, keep fixed that circulation goal toward which Jack is climbing. The SURVEY brings to them a personal message from all their friends who are eagerly working and being used of God in answer to prayer.

HONOR ROLL churches this month, are

Calvert, Texas	Danube (Kibler), Virginia
Penfield, Georgia	Bethel (Claudville), Virginia
Sylvester, Georgia	Smyrna, Florida
West Point, Georgia	Chattahoochee, Florida
Center (Ararat), Virginia	Marianna, Florida

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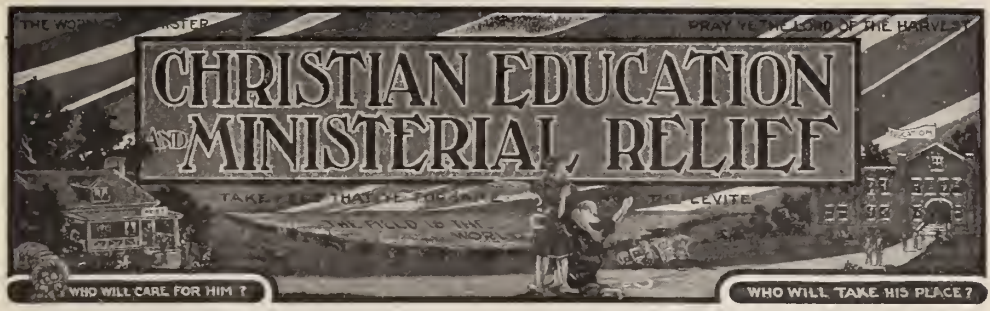


Address All Communications Relating to this Department to
Rev. Henry H. Sweets, D. D., Secretary,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
Mr. John Stites, Treasurer,
Fifth and Market Streets, Louisville, Ky

THIRTY-THREE MILLIONS FOR PREACHERS' PENSIONS.

THE PROTESTANT CHURCHES have in their treasuries $33,000,000 for ministerial relief and preachers' pensions, and are actively engaged in campaigns which will bring this amount to at least $65,000,000.

The Protestant Episcopal Church was the first to complete its campaign, which was for $5,000,000, and actually secured $8,500,000.

The Methodist Episcopal Church has $12,000,000 in its general and annual treasuries, and reports $1,265,000 actually paid to the retired ministers, their widows and orphans in 1917.

The Presbyterian Church, U. S. A., has resources amounting to $6,559,933. Its goal is $10,000,000.

The Northern Baptist has no fixed goal, but has at present $2,000,000 in funds and is seeking an additional million.

The Congregational Church has $1,900,000 in hand for the welfare of its aged ministers. This consists of the State societies, permanent funds, the annuity fund and the National Board of Relief.

The Methodist Episcopal Church, South, has a fund of $1,200,000 in its general and other conference treasuries, and is seeking $5,000,000.

The General Synod of the Lutheran Church reports a fund of $150,000, and is in a campaign for $1,000,000 for endowment.

The Evangelical Lutheran, Augustana Synod, has in hand $265,000. The laymen are gathering a fund of $500,000.

The Church of Christ has a permanent fund of $116,000, with $200,000 coming from the "Men and Million" movement, subscriptions to which are expected to be completed by the first of June. This Church will undertake an endowment campaign for at least $1,000,000.

The Moravian Church, which was one of the originators of the pension movement, is at present in no campaign.

The Presbyterian Church in the United States has now an endowment fund of $544,000. By direction of the General Assembly the committee will soon put forth efforts to increase this to at least one million dollars.

A PERSONAL WORD TO MOTHERS AND FATHERS.

IN a short while the schools will close for the summer vacation. You are doubtless at this time making plans for next year for your son or daughter who leaves the high school. They can render the country a great service if useful and helpful employment is found for them during part of the summer. Work in the garden or on the farm will not only do much for their physical being, but will help the country in a time of need.

Do not, however, make a mistake that you may regret all the remainder of your life in your plans for next fall. If at all possible see that those who are prepared, and are capable of receiving a higher education, are not kept back.

In making the selection of the College remember that the whole being is to be trained and developed. Do not overlook the moral and spiritual enlargement of your child. Our own Presbyterian schools and colleges offer unsurpassed opportunities in this respect.

In conclusion, let me earnestly call your attention to the words of our honored President, Woodrow Wilson "I would particularly urge upon the young people who are leav-

ing our high schools that as many of them as can do so, avail themselves this year of the opportunities offered by the colleges and technical schools to the end that the country may not lack an adequate supply of trained men and women."

DOES AN EDUCATION PAY?

EVERY day spent in college pays you twenty dollars. Here is the proof:

A young woman who graduates from a high school earns on the average of $450 a year for forty years, a total of $18,000.

A graduate of a good college for women will earn on the average $800 per year for forty years, a total of $32,000.

The difference in education requires four years of about 175 school days each, a total of 700 days.

If 700 days in college adds $14,000 to the income for life, then each day averages an addition of $20.

If you stay out of college to earn less than $20 a day, you are losing money, not making it.

A careful study reveals the fact that of five million Americans, with no schooling, only thirty-one won distinction; of thirty-three million, with elementary schooling, 808 gained distinction; of two million, with high school education, 1,245 attained distinction; of one million, with college education, 5,768 won distinction.

The person with no schooling has one chance in 150,000 of performing distinguished service for his country; with elementary education, he has four times the chance; a high school education increases his chances 87 times; while a college education multiplies them 800 times.

In your country's time of need, will you do less than your best in rendering service?

The above facts show concisely the value of a college education both from the financial viewpoint and from that of service to the country we love.

If you will write to Bureau of Education, Washington, D. C., and ask for "The Money Value of Education," by A. C. Ellis, you will receive free of charge an interesting pamphlet from which the above facts were taken —Agnes Scott Bulletin.

"THE $3,000,000 DRIVE."

THE Executive Committee of Christian Education and Ministerial Relief entered with all their hearts into the campaign to secure pledges for $3,000,000 for the benevolent work of all the departments of the Church for the year 1918-19.

We were so much impressed with the importance of this that we decided last month to give over all of our department in the MISSIONARY SURVEY to Manager Smith for use in explaining and enforcing the campaign.

We hope and believe that before this issue of the MISSIONARY SURVEY goes to press the glad news of a glorious victory will be sounded throughout the country.

Our Executive Committee is right at this time in very great need of funds. We believe, however, that by far the greatest need both at home and abroad is for trained Christian leadership.

We ask you to join with us in the earnest prayer to the Lord of the Harvest "that he will send forth laborers into his harvest."

LIBERTY BONDS AND CHRISTIAN LEADERSHIP.

SOMETIME ago the Executive Committee of Christian Education published in the Church papers a full page advertisement containing the following paragraphs:

"Of course you have purchased a Liberty Bond. Your dollars are fighting for a better world.

"Of course you want to help train Christian leadership for America's task of rebuilding the world.

"When our boys come home we must have adequate institutions ready to receive, train and redirect them in the arts of peace.

"Trained Christian leaders must be available! You can help meet this world crisis by endowing our schools now with Liberty Bonds! Let your dollars make better men!"

Very soon after this appeared we received a most cordial letter from the general publicity director, who had in charge this part of the work of floating the large issues of bonds authorized by the United States Government.

He strongly commended this proposition and thanked us for the help we have given in his work.

Once more we want to call the attention of our patriotic, Christian people to these two forms of investment. When you have bought the bonds of the Government as you should, when you have made investments in the Thrift Stamps and the War Saving Stamps, let these be then invested in the lives of our boys and girls who can thus be trained for the leaderships so greatly needed for the coming age.

The schools, colleges and the theological seminaries of your Synod offer a most inviting field for such an investment. The Student Loan Fund of the General Assembly, under the care of the Executive Committee of Education in Louisville, Ky., offers another.

The educational work of our Church must be better equipped and more strongly developed. This is absolutely essential to its growth and enlargement.

NORTH AMERICAN STUDENTS MOBILIZING FOR CHRISTIAN WORLD DEMOCRACY.

AT the Students' Conference at Northfield, Mass., last summer, many of those present whose hearts were deeply stirred by the thrilling stories of how the students of North America, many of them out of their deep poverty, had contributed over $1,500,000 as "The Student Friendship Fund," began to pray that the students next year might be guided to do some great thing for Christ and for the world.

After further prayer and conferences a program was outlined. Later, this was carefully considered by representatives of the Y. M. C. A., the Y. W. C. A. and The Council of Church Boards of Education. The following has been unanimously adopted and recommended to the colleges and the local churches:

1. 200,000 students enlisted in study and discussion of Christian principles.
   a. The Life and Teaching of Jesus Christ.
   b. The Need for These Principles in the World To-day.
   c. The Need for These Principles in North America To-day.

2. A call for decision to live these principles at whatever cost—on the campus, in the nation, in the world.

3. An adequate number of qualified men and women for the foreign mission program of the Church.

4. Half a million dollars for the foreign missionary program of the Church, and such funds as may be necessary to meet the need arising from the war situation in 1918-1919.

This program is being adopted by many of the churches and colleges. Dr. John R. Mott writes: "I am sure that you will be glad to do anything in your power to strengthen the desire and purpose of leading students in your institution in their work of organizing informal groups for the study of these vital questions, and to encourage professors to give such time, outside their class-room work, as may be needed to help in guiding under-graduates in their conclusive thinking."

Mr. David R. Porter, International Secretary of the Students' Department of the Y. M. C. A., says: "I am glad to know that many college plans are being made to have some of the study groups meet in the local churches."

It is planned to have the money that is contributed for the work of the church to go through the regular agencies of the proper denomination.

What this great student uprising may mean for our own times and for the future no one can tell. Surely nothing is more important than the furnishing of suitable, trained, Christian leadership for the world.

If this paragraph should happen to fall under the eye of a member of a church which failed to share in the blessing of the $3,000,000 Campaign through the making of an Every-Member Canvass for Benevolences, let it be known that it is not yet too late. Any church, whether with or without a pastor, can still get in the list and rejoice in a thorough canvass of **Every Member** for a pledge. **DO IT NOW.**

The
WOMAN'S AUXILIARY
of the
Presbyterian Church
in the U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature"

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS, ATLANTA, GA.

"That in all things He might have the Pre-eminence."

NEW YEAR'S DAY IN THE SOCIETIES.

"Every day is a new beginning.
Every morn is the world made new."

WHILE it is encouraging to realize that each day affords us an opportunity to correct the mislips of yesterday, and that in this sense "New Year's Day" is every day, still to the leaders in the Woman's Auxiliary, April first is a red letter day in the calendar. It marks the beginning of the new Church year!

March thirty-first closed the books of the treasurer. Dues not collected by that date remain unredeemed, pledges unmet by that day become pledges forfeited. The aims of the societies for the year 1917-18 are by then either realized or forever missed.

Whatever may have been the record of the year past, the future is always ours. "Hope springs eternal in the human breast" and especially in the breast of the successful society leader. She is always confident that we will do this year what we failed to do last. If she bases this confidence upon prayer and work she is fully justified in her optimism.

Prayer bands are increasing rapidly in all our organizations. Has your society one?

Systematic study of the Bible and the causes of our church is fundamental to the growth of the society.

This is provided in the Year Book of programs. Is your society using it?

Increased liberality in the individuals or societies seldom "happens." It is the result of careful planning and business methods. Has your society made a definite budget which is to be its *minimum* gift for the year?

Unless you have carefully considered all these points your hopefulness for the coming year may be without foundation.

Send to the Auxiliary office, Peachtree and Tenth streets, for following leaflets: "Prayer Bands," "Year Book" (5c.); "The Importance of a Budget."

To societies which thus systematically plan for better things we confidently extend the greeting:

A HAPPY NEW YEAR.

THE ANNUAL INTER-DENOMINATIONAL MEETINGS IN NEW YORK IN JANUARY.

THESE meetings are intended primarily for officials and members of Missionary Boards and the subjects chosen for consideration are many of them concerned with the administrative problems of Mission Boards.

As one visitor expressed it at Garden City during a discussion of the duties of a Board Treasurer: "We are so close to missionary machinery we can hear it creak." While her neighbor quietly rejoined, "It probably needs more oil, applied from a golden can."

Each year, however, an increasing number of women who are officers in the various

organizations are finding it worth while to go at their own expense to these meetings. The opportunity to meet and hear the men and women who are world leaders in the missionary enterprises brings inspiration as well as information.

This year the Woman's Auxiliary was especially fortunate in having six representatives present. They were Mrs. S. D. Walton, Miss Carrie Lee Campbell, Mrs. J. O. Dorritee, Miss Eleanora Berry, Miss Irene Haislip and Mrs. W. C. Winsborough.

The following program gives only an outline of the interesting meetings:

PROGRAM FOR ANNUAL MEETING.

Council of Women for Home Missions

Assembly Room, 156 Fifth Avenue, New York.

January Fourteenth, 1918.

10:00 A. M.—Devotional Service—Mrs. C. P. Wiles.

Annual Reports.

Corresponding Secretary—Mrs. F. W. Wilcox.

Treasurer—Mrs. P. F. Jerome.

The following standing committees reported through their chairmen:

Home Mission Study Courses and Literature—Mrs. John S. Allen.

Home Mission Summer Schools—Mrs. Mary Fisk Park.

Home Mission Interest in Schools, Colleges and Young People's Conferences—Mrs. D. E. Wald.

Home Mission Interest Among Children —Miss Edith Scamman.

Home Mission Comity and Co-Operation—Mrs. O. R. Judd.

Home Mission Interests Among Immigrants—Mrs. J. A. Lewis.

Home Mission Day of Prayer—Mrs. Luke G. Johnson.

Nominating Committee—Mrs. Fred Smith Bennett was elected president, Mrs. F. W. Wilcox, secretary, and the following vice-presidents were elected: Mrs. Geo. W. Coleman, Mrs. Charles L. Fry, Mrs. May Leonard Woodruff, Mrs. R. W. Macdonell, Mrs. W. C. Winsborough and Mrs. Wm. S. Cook.

12—Discussion—What is the Real Scope of the Council of Women for Home Missions? —Opened by Mrs. W. C. Winsborough.

2:30 P. M.—Devotional Service.

2:50 P. M.—Discussion—Actual Comity of Mission Fields—Opened by Mrs. Geo. W. Coleman.

3:50 P. M.—Discussion—What is to be the New Status of the Local Woman's Missionary Society?—Opened by Mrs. Fred Smith Bennett.

Announcement of appointment of chairmen of standing committees.

Adjournment.

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA.

"Lord God, we pray Thee,
Be with us in our upbuilding!
Help us to dedicate these new days to Thee,
May all our works be
Fragrant with charity.
With Thee our sure foundation,
Our hope and inspiration
In holiest consecration
Build we to Thee."

The annual meeting of the Federation was held on Friday, January 18th, in the Central Presbyterian Church, Madison avenue and 57th street, New York. There were three sessions with a simple luncheon for delegates served in the banquet room of the church.

At the morning session ninety-eight delegates registered, representing twenty-five denominations.

Opening devotions were led by Mrs. S. J. Broadwell, president of the Woman's Union Missionary Society, the pioneer as a woman's society and a woman's federation in America.

The treasurer reported a balance January 1, 1918, of $859.15, and before the morning session closed five hundred dollars of that balance was voted for new work. The president, Mrs. J. H. Moore, then read the report of the Executive Committee, advancing enlarged plans for work during the coming year, notably a publicity campaign with special emphasis laid upon the formation of local federations.

The reports of the Committees on Methods of Work, Summer Schools and Conferences, Student Work, Publications and Literature, Christian Literature for Women and Children in Mission Fields, and Interdenominational Institutions on the Foreign Field were submitted in galley proof to the delegates and were read by their respective chairmen. These reports can be secured later in the printed Annual Report from Miss Leavis and are worth reading and keeping.

At the luncheon hour brief, interesting addresses were made by Miss Lewis and Dr. Baker, of China, Mrs. Fleming and Mrs.

Ewing, of India, and Mrs. Helen Barrett Montgomery.

The delegates met for the afternoon session in the church. The report of the Nominating Committee was read and accepted, the secretary casting the vote for Mrs. H. R. Steel, President; Miss Alice M. Davison, Vice-President; Mrs. Fennell P. Turner, Secretary, and Mrs. DeWitt Knox, Treasurer.

Two inspiring addresses followed on "The Price of Advance," by Mrs. Cronk, and "Advance on the Pacific Coast," by Mrs. Paul Raymond. At the morning session the latter was asked to become the Field Representative of the Federation, while working in co-operation with the Missionary Education Movement. The afternoon session concluded by a most helpful address on Prayer by the Rev. William P. Merrill, D. D.

Sleet and snow combined to frustrate the hoped-for large audience in the evening, but those who braved the stormy elements were rewarded by the fine program rendered.

Dr. Wilton Merle Smith led the devotions. Mrs. William Fraser McDowell made us better acquainted with our interdenominational institutions in Madras, Peking and Nanking as they are, and in Vellore and Tokio as we hope they soon will be. Let us not for get them in our prayers.

Mrs. Everett O. Fisk brought a message from the Collegiate Alumnae Association, and it was voted later that Mrs. Fisk be made the representative of the Federation to keep before the Association the interdenominational institutions of the Federation.

Little Miss Tang, of China, presented most charmingly the need of her sisters, pleading for them a higher education in their own country.

Mrs. Peabody moved that the Federation authorize the Executive Committee to frame and publish resolutions:

1. In favor of co-operation with other forces to secure the ratification by States of the Prohibition Amendment.

2. To stimulate by study and effort the endeavor of the World Alliance to Christianize our international relations.

The vote of thanks to the Committee on Arrangements was intended to include appreciation of the kind reception and welcome accorded to the Federation by the Central Presbyterian Church.

The Christian fellowship enjoyed by all the delegates will be the last and best impression of the day.

L. C. K

A VALENTINE FESTIVAL.

IN no meeting does originality and ingenuity count for more than in the meeting of the Missionary Society.

The Woman's Auxiliary of Government Street Presbyterian Church, Mobile, Ala., is fortunate in having a most resourceful president in Mrs. Charles B. Shawhan.

This year she resolved the quarterly meeting of the Woman's Auxiliary into a "Valentine festival" to which all the women of the church and congregation were invited. The invitation sent to each woman was a blood red heart with the invitation printed upon it, as shown on this page. Accompanying the invitation was a personal letter to the woman whose presence was desired asking her to make an especial effort to be present. A most delightful program of music and addresses was enclosed in the letter, a program which would tempt any one to put aside other things and attend the meeting.

It is needless to say that a large number attended in response to this original and unique call, and that a most delightful afternoon was enjoyed by all.

HOW TO CULTIVATE CHRISTIAN STEWARDSHIP IN THE LOCAL AUXILIARY.

MISS PAULINE GRANT, the gifted President of East Hanover Presbyterial, has for several years had a class in Auxiliary methods in the Assembly's Training School in Richmond.

The excellence of the work which she has done in this class is shown in a number of papers which were prepared by the class at the close of the course of study. The following paper is one of this number and is by Mrs. Ora Charles Huston.)

I. Prove that such was a Bible doctrine.
  1. *Directly*:
  1. Parables of:
    a. Unjust steward. Luke 16:8.
    b. Pounds. Matt. 25:15-25.
  2. *Indirectly*:
    a. All the first born. Ex. 13:2-15.
    b. Later—selection.
      (1) One-seventh of time. Ex. 20:8.
      (2) One-twelfth of Israel (Levites). Num. 3:43, 46.
      (3) One-tenth of money or produce. Lev. 27:30-33.
      (4) All of heart and love. Deut. 6:4.
  3. Tithing as stewards of God.
    a. Matt. 23:23. How much? One-tenth.
    b. When? Once per week. 1 Cor. 16:2.
    c. The references to charity collected by Paul for the saints at Jerusalem should be taken as being something over and above the regular contribution into God's treasury.

II. Familiarize the membership with the doctrine and proof as it is in the Bible.
  1. By circulating literature.
  2. By having members prepare papers and talks on it.
  3. By having it preached from the pulpit.
  4. By having outsiders talk to them.

III. Show the benefits to be derived from stewardship:
  1. Prosperity in this life.
    a. Bible promises.
    b. Examples in life.
  2. Spirituality—self-denial is one trait of a Christian and folks grow in grace per unselfishness.
  3. Good report of:
    a. "The brethren"—those in the church
    b. "Those without"—those not converted.
    (One way of letting light shine.)
  4. Eternal life—the unfaithful steward was thrown out into outer darkness

IV. Show the dangers of not being stewards for God:
  1. Selfishness encouraged.
  2. God's purposes with regard to others, *through you*, fail.
  3. Regard for material things grow into *idolatry* (put money first).
  4. Souls lost into outer darkness—gospel not preached through:
    a. Lack of feeling of responsibility.
    b. Lack of money.
  5. Lose own soul—unfaithful to the trust given.

V. Prayer for it:
  1. Public.
    a. By leader as a regular habit.
    b. By the members at special times
  2. Private.
    a. Individual.
    b. Prayer circle.

Why Not ?

It is a strange thing, but a fact, that many people think it improper or impracticable or useless to ask a man to subscribe to a missionary magazine. Now, will you just try it? You may be surprised by getting his subscription; but even if you fail, you will at least have reminded him that he needs, just as much as his wife or mother or sister, to know what is going on in God's great kingdom. Any business man who will allow his eye to fall upon the MISSIONARY SURVEY will be impressed with its challenge to his consideration. Try him!—*Adapted.*

"Just Among Ourselves"

THE patter of rain on the window pane, so soon to be followed by the spring sunshine, indicates that the growing season is at hand.

War gardens will soon be springing up all over the land and our women will be expressing their patriotism with the rake and the hoe, even as they have during the past winter worked for their country with knitting needles.

The war work of the Church, for which the Committee is trying to raise $100,000, has made a strong appeal to the women, and societies and individuals as well have done their share in contributing to it.

The Auxiliary office has printed and circulated 25,000 copies of the leaflet, "Suppose He Were YOUR Boy," and has been in frequent correspondence with the officers in the missionary societies in our camp towns and cities, passing on to them suggestions and plans of work which have proven good for other similarly located churches.

No greater opportunity has come to the women of the Church in recent years than the chance to serve the soldiers who are living near them temporarily in the camps, cantonments and aviation schools of the Army, and most bravely are the women assuming the responsibility.

According to the plan of our War Work Committee, each camp city has a representative on the Committee and each of these representatives has chosen a Presbyterian woman of the city to co-operate with him in the woman's activities for the soldiers.

Mrs. C. A. Weiss, of Alexandria, La., is co-operating with the pastor, Rev. B. L. Price, D. D., in the work of Alexandria for the camp located near. Mrs. Weiss writes most touchingly of the situation there. She is especially exercised over the temptations which beset the paths of the sweethearts and young wives of the soldiers who are flocking to the town. The Y. W. C. A. is not adequately equipped to meet the need of this place, and Mrs. Weiss says the women of the Church are laboring day and night to try to secure positions for the wives who wish to be near their husbands; to find homes which are safeguarded for the young girls and to in some adequate way awaken the Church to its duty toward these young women.

All gifts for the War Work Fund should be sent to Mr. A. N. Sharp, 1522 Hurt Bldg., Atlanta, Ga.

Mrs. Andrew Bramlett, President of South Carolina Synodical, has made her home for the winter at Fort Moultrie in order to be with her husband, who is captain of a company of students recruited from Clemson College.

Mrs. J. B. Nunn, President of the Arkansas Synodical, who during the fall months was assisting in the work of the Girls' College of Batesville, Ark., has been compelled to return to her home. The college has been deprived of a splendid assistant in the going home of Mrs. Nunn, and many regrets are expressed that her health was unable to meet the strain upon it.

Dr. W. B. Weatherford, Student Secretary of the Y. M. C. A. for the Southeast, has instituted a remarkable series of Mission Study classes in the colleges and universities of the South.

The problem to be studied is that of the negro, and Dr. Weatherford expects to enroll over fifteen thousand college students in the study of this absorbing Home Mission subject.

If the present generation of college students, who are the leaders of the future, secure a just and sympathetic understanding of the negro and his problems, many of the difficulties which now face us in this work will disappear.

The Louisville Presbyterial has endowed a cot in the Negro Hospital of that city in honor of their beloved President, Mrs. John Little. The cot is to be known as the Eleanor Little Cot, and is to be adequately supported for the future as a small testimonial of the love and appreciation which the Presbyterial feels for its lamented leader.

The following is from the pen of the consecrated President of New Orleans Presbyterial, Mrs. W. K. Seago, who has been deeply interested and closely identified with the establishment of a Sunday school for negro children in New Orleans:

"Perhaps you will remember the colored school our Presbyterial undertook to help. Last Sunday we had fifty present. I had seven grown men and women in my Bible class. Our young superintendent is developing wonderfully. It does my heart good to see his earnestness and ambition for the school.

"At Christmas the children brought in

envelopes marked 'Money to buy gospels of John for the boys of the Waifs' Home,' and when we counted the contents we had $4.80, more than enough for the seventy-five books needed. Our Presbyterial and other friends of the school contributed enough money to give a bag of candy and an apple to each member of our school and to the waifs.

"Some of the young people from the Christian Endeavor Society of First church and some from Napoleon Avenue church went to the Waifs' Home New Year's day with the gospels and the candy.

"The home belongs to the city and here negro boys, big and little, guilty of small crimes and large, are sent from the Juvenile Court and police stations. It is a bare, dreary looking place, the superintendent and helpers are all colored, and the only woman on the place is the wife of the superintendent. A large garden is back of the building and here the boys work every afternoon. In the morning they go to school. On Sunday the white school teacher has Sunday school for them and the colored Catholic sisters also hold services.

"Our visit to the home we shall not forget. Imagine, if you can, a long, narrow room with high ceiling and walls mottled with age. Near the center was a small stove with a scraggly pipe leading to the outside. On one side of the stove, benches were arranged row after row and your eye met a sea of faces, every shade of brown, some dull and heavy as though the brain was not quite right, others eager and interested. On the other side of the stove sat our young people, our boys and girls with their fresh, fine faces strangely contrasting with these children of misfortune. Through the windows God's perfect sunshine fell on black and white alike as though to remind us that His great love is for the whole human family.

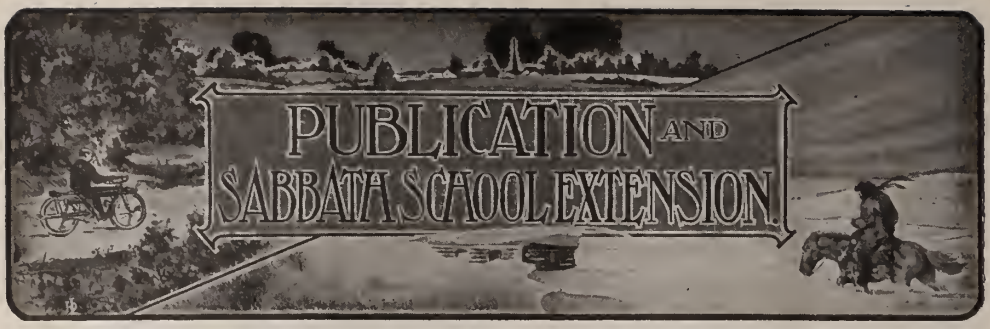
"The Gospel of St. John is put out by the Pocket Testament League and contains the plan of salvation which our Superintendent had the boys read. Then we taught them a song, 'He will hold me fast,' also found in this little book. I told them a story, and after singing a hymn or two we took our leave.

"I thought you might be interested in this incident which grew out of our colored school."

PROGRESS OF THE $3,000,000.00 CAMPAIGN

This is written on March 13th, the last moment before the last form of the MISSIONARY SURVEY for April goes to press. Any effort to make a definite forecast of the result of the Campaign to be expressed in the Every-Member Canvass scheduled generally for March 17th and 18th would be premature. When this magazine reaches our readers the result doubtless will have been announced. But this much can be said of a surety: Our Church has never gone into any campaign with such universal earnestness of purpose as it has done in this. The spirit of men and women as manifested by the way they are praying and working, and as manifested by the thousands of letters and many telegrams of sympathy and encouragement coming to headquarters, is nothing short of inspiring. "A. G. L. A." cards and letters have come in large numbers from every Synod, showing how responsive are a great many SURVEY readers and how earnestly they long for the coming of the Master into His own. The indications at this time point strongly to a successful climax. Surely God is wonderfully blessing us in this great Campaign, and I confidently believe the Church is "going over the top" this coming year, as that term now represents to us an increase of fully 50 per cent. in its Benevolent gifts.

WADE C. SMITH, General Director.



Branch Department at
Texarkana, Ark.-Tex

PUBLISHING HOUSE,
6-8 North Sixth Street, RICHMOND, VA.

Enlisted for Montreat

Who?—Why?—How?

WOULD you like to know what first gave me, the teacher of the Teachers' Training Class of Mizpah church, Richmond, Va., the idea of trying to take my class to Montreat? Well, it developed from the impressive report brought back by our delegate last summer. When she stood up before our Young People's Meeting and told of the wonderful opportunities and rare privileges that she had enjoyed there last June, immediately I thought, "Oh! how I'd like for *one* of my girls to go in 1918." Then the question arose, "Which one would I like to send?" This I could not answer, for I wanted them all to enjoy this treat. And then it was that I conceived the idea of having the class work and save money so all could go. They were enthused with the scheme from the start.

HOW THE IDEA STARTED

The names of these young people are signed to their reasons for enlisting for Montreat, given in this section.

The first thing was a box marked "Montreat, 1918," into which they were to drop all spare pennies, dimes, etc. Next they gave a play, from which, however, they derived more fun than cash, but it helped a little. Nothing daunted, another venture was soon made in the form of a church supper. This was more successful, and they are still forging ahead with other plans. Words can't describe the pleasure they are getting out of all this, and the strong class spirit it is keeping up

You can just look for them all at Montreat next June, for they are determined to go, and determined while there to get the very best out of everything that the Conference affords to help themselves, to help their class, and to help their Sunday school.

ROSALIE CARSON FLIPPEN, *Teacher*

PLANNING FOR MONTREAT.

WHEN one of the members of our Sunday school brought back such thrilling reports from Montreat, it started the whole Sunday school to thinking, and especially our class. And then, when it was suggested that our whole class could go next summer, if we could raise the money, we all put on our "thinking caps," trying to find a way to get the money.

A play was suggested and we immediately set to work. Of course, we had loads of fun practicing for it, and when the time came for us to go to Cold Harbor to give it we were greatly excited, not only of the funds we were going to get, but also of the pleasure. A great deal more was gotten out of this trip in every way than we had expected; therefore, when the time came to give it in our own home town we had high hopes of great things. This is where we had our first fall, for we only took in enough to clear expenses. However, we did not give up, but at once set to work, making plans for a "rainbow supper." This was our last attempt and the most successful, but we have not by any means raised as much as we need, and so we must keep working.

DOROTHY CLENDON.

They speak for themselves.

MONTREAT ENTHUSIASM.

PLANNING to go to Montreat has meant everything to our class this winter. It made us more enthusiastic about everything in general and our Montreat trip in particular. While our perfectly fine and dandy play was not what we would term a howling financial success, it was a lot of fun, and that almost complete failure was offset by our "rainbow supper," which was indeed a howling success. This supper put new life and energy in the class, and we are now busy planning another.

Never would we have had the courage to go on, even with our efficient teacher behind us, if we had not had such a splendid reward in view—Montreat.

MILDRED V. COLE.

THE GOOD WE EXPECT TO GET OUT OF OUR TRIP TO MONTREAT.

ONE of the first questions I was asked, after having told some of my friends that I was going to Montreat, was, "What are you going for?" I of course was highly insulted, but I gave them to understand what the conference was, and then I began to say to myself, Why am I going? Is it for the vacation? Is it for the many pleasures that the place offers? Is it because I have the opportunity? Or is it for the spiritual good that will help me glorify my God in the work of my church? I do not know but one way to answer these questions.

Yes, I am going to Montreat for the vacation, for the fun, because I can, and also because I can glorify God in enjoying these blessings. You might ask, And is that all? No, that is not all. Our spiritual uplift is going to grow in that we interest others enough to enjoy the same Conference. We are going to learn more of the work that is being done for God's glory, and how to do it, and Mizpah is going to be a part of the Conference.

HULDAH HOLLADAY.

WHAT ENLISTMENT HAS MEANT TO THE SUNDAY SCHOOL.

I. AS ONE OF THE CLASS SEES IT.

ONE of the best and most interesting phases of our getting ready to go to Montreat is the interest it has aroused in the Sunday school. It was a bit difficult at first to make the members realize just what this project is going to mean to us, and to them too.

A play, which was our very first attempt at raising the fund required for our trip received poor support indeed from the Sunday school and church members. A wee bit dismayed, but with renewed spirit, we launched into a second scheme, a church supper, which was successful even beyond

Kidding at Montreat.

our highest hopes. This was due to thorough advertising and forcible appeals to the church and Sunday school beforehand. Mizpah now truly realizes what it is going to mean to be represented at Montreat by this class, and in appearing willing and eager to help us, is showing her own true spihit. MABEL RANHOF.

II. AS THE SUPERINTEDENT SEES IT.

CAMP LEE, CAMP STUART, CAMP JACKSON, CAMP McCLELLAN, MONTREAT, AND WHY MONTREAT? LISTEN!

SPEAK the name of any of these four *military* training camps. Is your heart not fired with pride and enthusiasm for our boys in these camps, who have sacrificed so much to prepare themselves for the great fight of our country and humanity?

Boys whose battles will be fought amidst enthusiastic excitement, even if fearful in every way. Boys whose battles, even though we believe them to be fought in the cause of moral right, will tear down and destroy the work of ages, and bring to naught the glorious work of millions of men in many years. Boys who will die on fields of glory, or will return home to the Victor's March, triumphant applause and praises.

Have you vision? Have you imagination? *Say Montreat.* Then pause and listen; or look far into the future years. Need you be taken upon the journey whose paths are very clear and very distinct? Suppose we do journey just a little and push up the years a few. Montreat, the training camp for Christian workers, the assembly ground of those who will fight the greatest of all fights, the battle of the Master.

Unheralded by blare of trumpet or sound of bugle call, we see on the world's great battle ground amidst the trenches of the armies of God, four who today have enlisted for Montreat. Tomorrow we see them tearing down the camouflage of sin and its suffering, throwing up in defense the eternal breastworks of salvation, discovering the raiding parties of Satan's hosts, entrenching themselves in the faith of the ages to withstand, not only attack, but to make the world safe for Christianity.

These are not the recruits of a destroying army, not an army to tear down, but an army of builders, builders of an enduring kingdom. Armies that will not march in great numbers amid congenial friends, but more often alone, facing weapons and warfare more dangerous than man has ever devised, the snares and pitfalls of a great and evil general, next only in power to Christ himself. *Often lonely*, yes, but in the faith of Christ, *always overcoming.*

Think you they will ever come marching gloriously home? No. Then what shall be the reward. Listen, just once more:

"Here, Master, is a poor, sin-torn, bleeding soul. It is for Thee; I saw it wounded and saved it in the great fight, only one it may be of all that should have been Thine own."

Hear what Napoleon, the great empire builder, says:

"It was not a day or a battle which achieved the triumph of the Christian religion in the world. No; it was a long war, a contest for three centuries, begun

How Grandmothers Enjoy Montreat.

by the Apostles, then continued by the flood of Christian generations. I see no army, but a mysterious force, some men scattered here and there in all parts of the world, who have no other rallying place than a common faith in the cross."

R. ADDISON LEWIS,
Superintendent.

A VITAL SUBJECT AS SEEN BY AN A. T. S. SENIOR.

THE Assembly's Training School at Richmond has an unusually fine body of students in its senior class this year. They are doing intensive, practical work during the progress of their study of Adolescents and the Sunday school. One of the definite problems given the class to work through produced the following paper, which will, I am sure, arouse interest and thought among workers with young people. A careful reading of the paper makes us ask two definite questions:

1. Is the basic idea of the plan presented a good one?

2. Will the plan work as it is, or must it be modified?

1. *What do we mean by putting missions in the Sunday school?*

We all know that when the regular Sunday-school lesson permits, it should be treated as a missionary lesson; and often missionary stories, incidents and pictures may be used to illustrate some part of the lesson.

But missions in the Sunday school is something more than this. The school authorities should make provision for a definite plan of work, according to which each officer and teacher will incorporate missionary teaching and activity into his own efforts, and will endeavor in every way to develop "the missionary spirit" by arousing interest in missionary enterprises (work of our four Executive Committees) and to cultivate Christian stewardship in each individual.

And by all means opportunity must be given to class members for some expression of this missionary training.

II. *How can we put missions in the Secondary Division?*

For a long time I believed the ideal way to give missionary education in the Secondary Division was to have a competent Missionary Committee devote five minutes of the closing exercises every Sunday to presenting startling missionary facts and the needs of God's people, and while I have been wonderfully impressed with the splendid program of missionary instruction, which must have called forth great effort and ingenuity on the part of the Missionary Committee (particularly for a five minutes' presentation). still I have come to feel that this method does not furnish sufficient opportunity for missionary activities or expression on the part of the class members. The "startling facts" soon cease to startle, and do not produce the desired enthusiasm about the missionary enterprise.

I believe what we need is to make the pupils themselves responsible for planning and carrying out these missionary programs. Diffendorfer says: "*Knowledge* gives right direction to activities born of good impulses."

Beginning with this year, the Secondary Division of my own school proposes to adopt the following plan:

Every teacher has agreed to meet his or her pupils in a class for the study of missions twice a month.

The Sunday school has furnished the textbooks ("African Adventurers," for first and second grade Intermediates, and "The Lure of Africa," for third grade Intermediates and Seniors). Thus the whole division will be studying Africa. The first Sunday of every month will be known as "Missionary Sunday," and the entire worship period and gifts devoted to missions (each committee's work having a regular period). The fifteen minute program at the close of the school is to be furnished by each class in turn along the line of the mission study. While the program will be left entirely to the class in charge, topics may be suggested. For instance: Some Discoveries and Missionaries Who Have Made Africa; Superstitions and Peculiar Customs of Africa; Religion and Missions in Africa, including our mission at Luebo.

Then, to emphasize Home Missions in the same connection, we might suggest under *Africa in America*:

Stillman Institute and Its Influence.

Colored Churches and Sunday Schools in Our Own Land.

Rev. John Little's Works in Louisville, Ky.

Through the summer months it will be difficult to maintain study classes, but "Missionary Day" may still be observed on the first Sunday with a stirring program furnished by a Secondary Division class.

In October the plan is to take up the study of a Home Mission text book (probably some particular phase of the work as, Immigration or Mountain Work).

As the Mission Study Class meets on a week night, it may be followed by a social hour of missionary games, charades, etc., thus furnishing at the same time a *through the week social activity.*

MAMIE D. SMITH.
A. T. S., 1918.

Rev. S. L. Morris, D. D., Editor, Miss Eleanora A. Berry, Literary Editor
Hurt Building, Atlanta, Ga.

April Topic---Mountain Missions

UNITY, UNIFORMITY, UNIFICATION.

THE study of Ecclesiastical History reveals three distinct manifestations of the corporate life and activity of the Church: Unity, Uniformity and Unification.

In the early days of Christianity during the apostolic period there was a *Unity* of life, loyalty to Christ being the dominant feature. Little wonder that the inspired historian asserts, "The multitude of them that believed were of one heart and one soul;" and, their enemies being judges, that "they turned the world upside down." Next came the age of the Church fathers, in which there was effort to solidify the Church still further by unity of doctrine in credal form, attempted by means of Ecumenical Councils, sometimes designated "the pitched battles of Church history."

Gradually now there emerged the movement for unity of organization which finally crystalized into the Roman Catholic Church, whose great purpose was to translate Unity into *Uniformity*. The life and thought of each individual were stretched upon the same Procrustean bed. By its ecclesiastical red tape Rome took the measure of each soul and stamped it with her "own image and superscription." As the outcome of this repression of distinctive individuality and under the operation of the process of Uniformity, the world and the Church alike drifted and groped in the Dark Ages for a thousand years.

The reaction came in the Protestant Reformation, whose 400th anniversary is now being celebrated, which liberated the soul from the thralldom of papal supremacy and Uniformity. John Calvin swept aside bishops and priests and placed the human soul in direct contact and in immediate communion with God. This inevitably guaranteed the right of private judgment and freed the conscience from priestly traditions and human tenets. Everything, however, has its distinctive and peculiar perils; and so Protestantism allowed liberty to transform itself into license. Individuality can scarcely be checked short of independency. In theology, it developed Rationalism, and in ecclesiasticism it ran riot in denominationalism. As an army is organized into companies, battalions, and divisions, for concerted action and efficient co-operation, so the Church of the Reformation lost much of its force and influence by lack of corporate unity and by arraying its forces against itself in suicidal conflict. For four centuries the "Variations of Protestantism" has been the taunt of the papist; and its house being divided against itself has made Protestantism almost the despair of theologians and the profoundest thinkers.

Now comes the Twentieth Century, and with it "a change has come over the spirit of our dreams." The slogan of the present age is *Unification* of Christian forces. The process of development has been gradual from Unity to Uniformity and from Uniformity to Unification. Under the spell of this magic word the Church is destined to recover her poise and to regain her lost power. The banner, "*In hoc signo vinces*," needs to have inscribed on its opposite side the word, "Unification," and the cross will win through the co-operation of Christian forces.

Carlyle said: "The insight of genius is co-operation with the world's tendency." What that "tendency" is today scarcely

needs argument. In the business world it is a combination of forces and assets. Witness the recent government control and unification of all the railroads of the United States for more efficient service. In the political sphere it is international compacts. In the Church of Christ it can be nothing less than fraternal co-operation. Ideas now rule the world. The militarism of the Kaiser, by which the sword holds sway over a subject world is an anachronism. It belongs to a past age. Woodrow Wilson is today the world's leader in an altruistic purpose to apply the Monroe Doctrine to the smallest and weakest of nations, an ideal worthy of the patriotic devotion of all the nationalities of the globe. In the world of Christian activity it is for the Church to speak the word of power, that shall dominate the thought and lives of men and lead Christendom by means of co-operation to ultimate victory.

In the field of applied Christianity the practical principles of co-operation are being formulated and wrought into action by the Christian statesmanship of Home and Foreign Mission secretaries in their respective spheres of service. The theory is as beautiful as the dream of a poet, but the practice is often most commonplace prose by reason of inability to hold some denominations in lines of Christian co-operation. Owing to the infirmities of human nature and the imperfections of the Church itself, the difficulties are the same on Home and Foreign fields—perhaps somewhat more intensified in the homeland; but the unification of Christian forces is eventually coming with irresistible power.

At a council of Greek generals before the unbroken walls of Troy, Ulysses said: "Troy in our weakness stands, not in her strength"; and with equal truth it might be said, Satan's kingdom stands not so much in its inherent strength as in the divisions of Christendom; and when the Church comes to realize it and moves for the unification of her spiritual forces, she will lead the hosts of God's people to overwhelming victory.

DEAR LORD, WHO DWELLEST WITH US NOW.

WILLIAM M. CRANE.

Dear Lord, who dwellest with us now
In sad humanity,
Give us beneath the cross to bow
Which men have laid on thee.

When hunger calls to us for bread
With childhood's piteous plea,
Make us to know what thou hast said
Of those who give to thee.

When stranger knocketh at our door
For cheer and sympathy,
Our hearts would warmest greetings pour,
That we may welcome thee.

When sick and sore-distressed appeal
In man's infirmity,
We'd haste the broken heart to heal
That we may comfort thee.

—Selected.

CENTER PRESBYTERIAN CHURCH—A STORY OF FAITH AND PERSEVERANCE AND REWARD.

MISS AREY H. LIPE.

THE old adage, "Where there is a will there is a way," has been tried and and found true by the members of Center Presbyterian church, at Ararat, Va., in the field of Rev. Roy Smith.

About five or six years ago a consecrated man of the community, Mr. John Pell, organized a Sabbath school with no denominational connection or influence. There was no church near and Mr. Pell himself was a member of no church. The school met every Sunday afternoon in Culler's school-house. At first the entire school was considered one class, and used no literature except the Bible; but after a few months Sabbath-school literature was ordered and classes formed.

For a year or two interest and attendance continued to increase and the need of a larger building was felt. But just at this time Mr. Pell was killed by an accident, leaving them without a leader. Interest

Center Presbyterian Church.

began to die down and attendance diminished.

After a year of drifting, Mr. E. M. Collins undertook to revive interest and to reorganize the Sabbath school on a firmer basis. He got in touch with J. H. Hall, a Presbyterian evangelist of Philadelphia, who gave him a plan for organizing a Presbyterian Sababth school, using graded literature. Mr. Collins made a personal canvass of the whole community to be sure that the people would support the school. They seemed eager for a reorganization and gave assurance of their help.

Soon the school was once more flourishing. Four classes were organized and grew until they needed dividing and re-grading, but there was not sufficient room in the small school-house to permit enlargement. The need of a church was deeply felt, but much as they needed and wanted a building, they realized that they could not build one alone just then. Nor did they know how to get help. There was only one thing they could do and that they did—they prayed and God answered their prayers.

In April, 1916, a providence-directed circumstance sent one of the leading men to Rev. Roy Smith, the Assembly's Home Missionary at Ararat. He was invited to preach at the Culler school-house, and on visiting the community, found that the people would be glad to have him preach regularly. This he agreed to do and made a regular appointment for the first Sunday in every month.

In May, when he preached in the community for the first time, he mentioned the matter of a church building to the congregation, telling them that if they really wanted a Presbyterian church and would do what they could towards building one, he would see that they got it.

The lot for the church and a cemetery was given by two men of the community, and in a canvass subscriptions were secured amounting to $94.50, but as yet no plans were made.

In October, Mr. Smith, assisted for a short while by Rev. T. C. Bales, of Mt. Airy, N. C., conducted a week's meeting. During this meeting seven people made a profession and united with the church. The whole community had a revival and went about the plans for the church more earnestly.

On the first Sunday in November, after the preaching service, there was a meeting of the congregation to plan for beginning work on the church. A building committee was appointed and a treasurer elected. On the first Sunday in December the church was organized with sixteen charter members. In the same month the foundations were laid and work begun on the building. In May, 1917, it was completed.

The people are justly proud of their church. It is handsome in its plan and proportions; it is large enough to give opportunity for growth along many lines; and is substantially built so that it may be used for many years. They are proud of it, too, because it is an answer to their earnest prayers, and the fruit of their faith and hard work.

The first service in the church was held July 1st. Rev. T. C. Bales was present to assist the pastor, and preached a very appropriate and helpful sermon on the Unity and Fellowship of the Church. The latter part of July a ten days' meeting was held. Mr. Smith made several unsuccessful attempts to obtain help for this meeting, but had to begin it alone. He and the people were still praying for the needed help, when it came quite unexpectedly on Sunday. Mr. J. T. Williams, a Seminary student from Richmond, who had been preaching at Stuart, Va., during the summer, learned of the meeting and came over for a few days. Although he could stay only a short while, God used him to greatly bless the community.

A workers' meeting was held every day. In these meetings unsaved individuals were discussed and prayed for, and arrangements made for each to be talked to personally about his soul by at least one of the lay-workers. Each worker carried constantly during the whole ten days a prayer list, containing the names of the unsaved people, and prayed literally "without ceasing" for the salvation of these souls. There was a great deepening of the faith of the Christian people as one after another gave their

hearts to Christ. At the close of the meeting ten new members were added to the church.

There can be no doubt that God has especially blessed this people, and will continue to do so, because they have made prayer the very backbone of their spiritual and religious life. They have been sitting at the feet of the Master and have learned that "all things are possible to him that believeth."

A BIRD'S-EYE VIEW OF ABINGDON PRESBYTERY.

REV. GEORGE H. GILMER. *Superintendent of Home Missions.*

ABINGDON PRESBYTERY is chiefly among the mountains of Southwest Virginia, though it has one county in West Virginia and two in Kentucky. With a population of about 400,000 and no large city churches, it has had much difficulty to maintain its home mission work, which is perhaps the largest in the entire Church. There are more than 300,000 people in its bounds who are not members of any Church. More than half of this unevangelized population are small children, and a very large percentage of them the children of "mountaineers." They live in the remote mountain fastnesses and belong as a rule to large families who are financially very poor, but who are rich in natural gifts that only have to be trained and developed along Christian lines to make them men and women the peers of any on earth.

With the generous aid of the Assembly's Home Mission Committee we are now maintaining fourteen ministers and ten teachers as permanent workers. These are reinforced by a dozen or more summer workers, chiefly lady teachers working for expenses only. These latter have been organized by Miss Junia Graves, of Bedford, Va., who pays her own expenses and works without salary. Surely no religious organization gets more work done for less money than Abingdon Presbytery.

The work consists of regular evangelistic work done by the preachers, work among the miners of the coal fields, including one Hungarian evangelist, Christian school work done by the Grundy and Stuart Robinson schools, which are located in sections where the State educational system is not yet well developed, and the work of the summer teachers, which consists of house to house Bible teaching, and community work in general. As illustrating the need of this last kind of work, the writer sometime ago went into a mountain home with one of these teachers, where the wife and mother had been married for forty-eight years, and had only been to "meetin'" five times in that period. In another home the old people, after listening to the reading of the Bible for sometime, and seeing the reader about to stop, begged that the reading go on, saying: "I can understand you, but I hain't never becn able to understand before."

The mountain work seems to be the most hopeful of all, both because of its great needs and because of the permanency of the work. Work among the miners is very discouraging because of the constant shifting of the population. The "mountaineers," however, are here to stay, though their sons and daughters as they grow up must of necessity go out into the world to make a living, which the poverty of their own country but ill affords them. These young men and women are going into every walk of life, both in country and city. And if they go without a Christian character to enable them to meet the temptations of the world, in all probability they will go to their ruin. We must reach them now, or never.

As an instance of the success the work is meeting with, notwithstanding the difficulties which are very great indeed, when the writer entered the work, the first field he went to had a little discouraged organization of less than twenty members, worshipping at intervals of months, as they could get visiting ministers, in a poor, dilapidated building. Now they have a good, substantial building, a membership of more than a hundred, besides two other organizations that have been cut off from them; and they have the stated preaching of the word by their own pastor, and a good Sunday school. A leading man in this community said some years after the work had been started: "The moral tone of this community is altogether different from what it was before this work was started. It is so much better one would hardly know it."

A circuit judge said to me about the same district: "How is it I get no more criminal cases from that district now? It used to be the chief source of supply for my criminal docket."

Draper, Va.

Pineville, "beautiful for situation."

THE WORK IN THE KENTUCKY MINING CAMPS.

REV. CARY R. BLAIN.

A BACKWARD glance over the year's work of Knoxville Presbytery in the mining camps of Kentucky discloses discouragements seemingly greater than ever, but reveals also some bright spots along the way.

The uncertainty of this work among a transient population has been emphasized anew by the closing last summer of the work at Cary, our oldest mission point. The removal of practically all who were interested there, leaving chiefly an element too narrowly sectarian to respond to our efforts, seemed to leave no choice but to discontinue that work. The industrial unrest that has prevailed throughout this coal field, culminating in a strike, and producing unsettled conditions generally, has also interfered with the mission work.

Added to these hindrances was the removal of Miss Breedlove last spring to another field, and the failure to secure a successor. In December, however, Miss Breedlove returned to us and is now located at Kettle Island on Straight Creek. The severe winter weather has hindered the development of this new field, but a beginning has been made in work in the Sabbath school and among the children, and a regular preaching service has been inaugurated, and we look forward to bigger things soon. Manual training work in simple carpentry and sewing is planned, and the usual drill work in Bible and Catechism will be done at weekly meetings of the children. In this camp of five hundred people there has been for months no religious effort except the holding of a small Sabbath school.

At Harrison, Miss Gwin continues her faithful labors. The long hoped for building has never been erected, and we have no place for preaching except a small negro schoolhouse, while Miss Gwin holds the Sabbath school in her own home. Under these circumstances the growth of the work is arrested, as there is no room for expansion. This, however, does not lessen the help brought into the impoverished lives of those who have so little to cheer and uplift. Encouragement, too, has come in urgent requests from the camp below that Miss Gwin organize a Sabbath school there. She had worked there before, but was practically "run out" by the local "preacher" then in charge. Thus, with two Sabbath schools, three Christian Endeavor Societies, several weekly children's classes for study, sewing and play, occasional teaching of illiterates, and constant visiting, her hands are full, and in spite of all difficulties the worker's heart finds much to satisfy in Christ-like ministry to needy souls and darkened lives.

Various missionary societies and Sabbath schools in many parts of the South have rendered invaluable aid by sending boxes and barrels of clothing which is sold and performs a two-fold service, helping many by providing warm clothing at small cost, and replenishing the mission treasury, thus making possible much work that otherwise could not be done. Such help is constantly needed and is deeply appreciated by our camp missionaries.

Pineville, Ky.

Miss Gwin and some of her Endeavorers.

MOUNTAIN MISSION WORK OF KNOXVILLE PREBYTERY.

"Go out into the highways and hedges and compel them to come in."

REV. S. M. WOLFE.

TO "courier" the good news of our King to the eagle-eyed highwayers is no mean part of the Great Commission. No doubt these dwellers on the ridges lie close to the heart of him who was himself a Galilean ridger. Jesus of Nazareth knows, from experience, the sterling latencies, and the rugged difficulties of those who dwell "on the top." Beholding them on their romantic "habitats" his eyes must yearn for their souls; seeing the bleak scant which has been laid in their lap as their dower of this world's goods, he must long to compensate them with the "unsearchable riches" of himself. Shall we not help him to realize his yearnings and his longings, by answering his call to carry the knowledge of him, and the by-products of that knowledge, to our needy neighbors of the knobs?

Knoxville Presbytery is trying, in some measure, to reply "Aye, aye, sir," to this call. I shall describe, briefly, what we are doing for the mountaineer of East Tennessee.

This work was launched some ten years ago by the Rev. J. E. Robinson, who left the field last year. Seven churches stand as a monument to his labors. Four of these were built in response to his efforts; the other three were turned over to the Southern Presbyterian Church from other bodies. One is now self-supporting. Since Mr. Robinson left one more church has been built, and another is under way of construction, making the total number of churches eight (the ninth having become self-supporting). In addition to these eight buildings we have four other preaching points. Rev. C. L. Sentelle and I must keep "on the jump" to "visit the churches" once a month. Would that you could "see how they do."

Believing in the mighty power of the Holy Ghost through the word, we are endeavoring to focus the rays of the word upon the mountaineer's heart and mind from several points. For four months every spring we have mission day-schools in which the children are taught the Catechisms, and the Scriptures. In addition to the day-schools we have ten organized Sunday schools. Through the generous kindness of our Publication Committee, at Richmond, we are supplied with Catechisms and Sunday-school literature.

Summer time is our best season for work. Last summer we conducted five revivals, embracing twelve weeks. There were some forty professions, with eighteen additions to our churches. Every place looks forward to the "big August" (revival). For miles they come over the dark, rough moun-

tains to night meetin'. We have Billy Sunday backed off the board when it comes to church attendance midst difficulties. They want to hear the preacher "splain" the word. And their native preachers never find a mystery, nor pass over a passage without explaining it. Their explanations are often worth hearing; for instance, a mountain preacher read a passage in which the name of Judas Iscariot appeared, and must needs explain why they called him Iscariot. Here is his explanation: "Christ and his disciples collected their first money and saw that someone would have to be regularly appointed to carry it, so the Lord turned to Judas and said 'Judas, you 'ist-carry-it.' "

Last summer we went to a small community and found that they had had school the previous year in a little barn. Seeing their need, we went to a lumber man eight miles away and got him to give us an old abandoned dwelling house. We tore it down; transported it eight miles; split new boards for the roof ourselves, and then erected a comfortable little church building. In a short time we held a revival in this little house which resulted in twelve professions, and nine additions to the church. A fifty-year-old man, his wife and son, joined. The man afterwards made this remark to me: "If the government would take the money which it pays to revenue officers and give it to Presbyterian preachers, it would realize more on its investment."

We are now building a nice church in another thickly populated section, and although the men had no money, they agreed to furnish the labor if our Presbytery would furnish the material. One Sunday in November at this place I baptized twelve babies and one mother. On Rally Day we had dinner on the grounds, with two hundred present and took a collection amounting to $7.55.

To the unabating zeal and increasing effort of Dr. J. Lynn Bachman is due, in large measure, the credit for the lively condition of this work from the first day until now.

Etowah, Tenn.

EVIDENCES OF GOD'S BLESSING IN THE HOME MISSION WORK OF WEST LEXINGTON PRESBYTERY.

By THOMAS B. TALBOT, *Superintendent.*

NEVER in the long history of the Home Mission work of West Lexington Presbytery has God so richly blessed the efforts of His workers as in the year now drawing to a close. There have been discouragements which He has turned into blessings; there have been failures which He has turned into successes; there have been losses which He has turned into gains; and there have been mistakes on our part which God in His wise providence has used to teach us needed lessons of dependence upon His power and wisdom and love. And while we must of necessity count the material gains which the past year has witnessed, yet, when all is said, the greatest gains are those which cannot be tabulated with pencil and paper.

West Lexington Workers at a Sabbath School Institute in Lee County.

The West Lexington Presbytery has within its bounds a part of the great Southern Appalachian range of mountains. A great company of the people in these mountains are as progressive socially, religiously and commercially as are people anywhere in the world. But hidden back in the more remote and out-of-the-way places, isolated and inaccessible, are hundreds of people who have been passed by in the onward march of progress of our civilization and grievously neglected in the matter of education and religion. These are the people that we are trying to reach with the Christian college and with the glorious gospel.

Five years ago the writer came to the mountains as a Sunday-school missionary, and was immediately confronted with the problem of what should be done to improve the situation. A study of conditions was necessary. There were several large sections that were entirely without church buildings or any sort of opportunity for religious services. Of course, a great ma-

Turner's Creek, an Out Post in Breathitt.

jority of these people were outside of the church. There was a dearth of education, and those who had a religious belief had a very peculiar and positive theology. They believed that man had no will of his own. They thought that they would be saved apart from any effort from their own, and all others must as truly be damned. They did not believe in an educated ministry. Just a few months ago I heard one of these men speak, who told me that he could neither read nor write, but believed that when he got into the pulpit and opened his mouth the Lord would fill it. I wish the reader might have heard how it was filled that day.

There were many difficulties to overcome, but through the years that have passed considerable progress has been made. Our now ascended Dr. E. O. Guerrant traveled through these mountains in the years that are gone and left an impression for good wherever he went. His memory is very sweet among these people. He wrought well and did a marvelous work in organizing schools, building churches and awakening the people to their need of the gospel of the Lord Jesus Christ. Dr. Guerrant paved the way for the work that is being accomplished now. Dr. J. W. Tyler is traveling the road that Dr. Guerrant traveled, and is greatly beloved by the people.

A splendid new chapel, which will be opened in the early spring, has been erected at Shoulder Blade, in Breathitt county. This church will be organized with a membership of at least seventy-five new Presbyterians. Thirty-four people have been received into this church on profession of their faith in Jesus Christ, and every convert came from the Sunday school, which is conducted by the resident worker who is stationed at this point by the Assembly's Committee. Miss Julia Walker is now in charge. Rev. W. B. Guerrant, nephew of Dr. Guerrant, is pastor of this field, which also embraces Highland College, Canoe, Beech Grove, and several other points, and is doing a very remarkable work. Mr. Guerrant has gotten a vision, and is giving his best life's work to this field, and God is greatly honoring his minstry. New Sunday schools have been organized, Sunday-school institutes held and a general forward movement has been made within the last few months.

Rev. Joseph Hopper, nephew of "Uncle Joe Hopper," of beloved memory, is pastor of three of our churches, all located in Lee county—Twin Creek, Canyon Falls and St. Helens. Mr. Hopper began his work the 8th of last June, and since that time God has signally blessed his labors. Many members have been added, and each of the three churches is giving to all of the causes of our Church, something which has never been done before.

Rev. A. L. McDuffie, at Heidelberg, has made great progress not only in the school work, but in the church work as well. The school at Heidelberg is considered one of the very best in the mountains of Kentucky, and Mr. McDuffie and his excellent faculty are making themselves felt in that country. He has associated with him Mr. J. Tyler Davis, a brother-in-law of Dr. J. W. Tyler. Mr. Davis is a layman in our church, and has taken charge of several points in Lee county, where he speaks each Sabbath.

The great Sunday-school Institute and Christian Workers' Conference held at Jackson last summer created great enthusiasm among the people, and its influence goes on. At that time the Guerrant Memorial church was dedicated free of debt. This church is the "Gem of the Mountains," and is one of the most attractive buildings we have in the State.

We are trying to go forward with renewed zeal in this great harvest field. There is land yet to be possessed, and if we can arouse our great Church to the opportunities we have in our home land, we can take this marvelous country for Christ and bring hundreds of them into the Presbyterian Church.

Lexington, Kentucky.

HYMN FOR PALM SUNDAY.

He calls us to a day of gladness,
Who came to us the King's own Son;
Go forth with bough of palms to meet him
And him with loud hosannas own.

The angels with us are rejoicing,
Angelic triumphs swell our song;
All nations in our joy uniting,
Hosanna sounds on every tongue.

To thee, O Lord, loud praise ascendeth
From every creature in its kind;
Thee, with an awed and quivering motion,
Exalteth every waving wind.

The heavens in their quiet beauty,
Praise thy essential majesty;
The heights rejoice from which thou camest;
The depths spring up to welcome thee.

And all the starry hosts of heaven,
In festive robes of light array'd,
Shall bring their festal hymns as offerings
To him who all so fair hast made.

Let every village, every city,
In happy tumult sing his name,
Since even infant lips are shouting
Blessed is he, the King who came.

—Ephrem of Edessa, Fourth Century.

"WISE AS A SERPENT AND HARMLESS AS DOVES."

(This true incident was sent us by one of our splendid mountain workers, in whose common sense and judgment every one has perfect confidence, with the request that his name be not given, as there were reasons which made it inadvisable.—Literary Editor.)

ONE cold, rainy day a number of thinly clad mountaineers stood around a stove in a little country store trying to keep warm and kill time. A variety of subjects came up for discussion. The writer, being a stranger to all in the group, took no part at first in any of the conversation. He kept silent that he might learn something of the conditions and the needs of the people.

By and by one of the party, Mr. A——, remarked: "I hear there is a stranger going about in this country preaching." Mr. B—— said: "I have heard of him, too; can you tell us what sort of a preacher he is?" A—"They tell me he is what they call a Presbyterian." B—"Please tell us if you can what kind of folks Presbyterians are." A—"I never seed one that I know of, but I hear they are about the same sort of folks as them men they call Mormons, who went through here some time ago. I don't think they are any good."

At this juncture the writer arose and said: "Gentlemen, if you will pardon me, a stranger, for interrupting, I will tell you something about Presbyterian people. They believe in having an educated ministry, in fact they never permit their ministers to take charge of churches as preachers till they have become well educated and are able to explain the teachings of the Bible to the people. They believe in having good schools so that all children may have the privileges of an education. If any of you can find an orphan child, homeless and destitute, born of Presbyterian parents, its condition having been reported to a Presbyterian minister, and it is still not cared for, I will give you a handsome reward in gold. Gentlemen, the United States census report states that twenty-four men in every hundred voters (all white) in this your country cannot read their ballots. If you can find one in this number, who was born and reared in a Presbyterian family I will give you a handsome reward."

By this time every eye was fastened on the stranger, and one of the group said: "Mister, them Presbyterians is the kind of folks we need in these parts."

The stranger passed out but his remarks remained as a working force in the minds and hearts of those mountaineers. Immediately the news spread and the whole community became interested in what Presbyterians believe and do. Soon a meeting was called to consider this matter and it was agreed that they would invite that stranger to come and make an address on education. He went, made the address, told them how to start a school and engaged an excellent Christian woman to take charge of the work. Soon she had the men, the women, and the children moving according to her will. The next step was made by organizing a Sunday school in which all became deeply interested. The aforesaid stranger would drop in occasionally and give talks to the young people, and thus he ceased being a stranger. Regular preaching appointments followed, then protracted services were held, which resulted in twenty to thirty persons professing faith in

A Mission Preaching Point in the Appalachian.

Christ and asking to be received as members of the Presbyterian church. A petition was sent to Presbytery requesting that a church be organized and the request was granted. To-day that congregation has a beautiful church building and a pastor who is the most influential man in all that community, and no one now asks: "What kind of folks are them Presbyterians." That community is now progressive and prosperous, due to the united work of the Christian teacher and the preacher. Thousands still living out in the remote mountain coves need help like this. They are a noble people, waiting for a chance and when it is given they respond readily and gratefully.

EVANGELIST.

"MOUNTAIN MISSIONS" IN WEST VIRGINIA.

REV. D. P. MCGEACHY.

WEST VIRGINIA is all mountainous. Its nickname, its Latin motto, its State song, and above all its crooked railroads prove the assertion. But West Virginia has no mountain missions.

"Mountain mission" is a modern term with a well defined meaning. It has distinct reference to an isolated community into which the Church brings civilization and progress—especial emphasis being laid on the work of a school which may be anything from a primary to a budding college. There are no mountain missions in West Virginia. More people per square mile, more mountains per cubic mile, more need per spiritual mile, than any other Synod, but no "Mountain missions"! Such an anomoly needs comment.

First of all let it be remembered that West Virginia Presbyterianism is just finding itself. Separate fragments of West Virginia Presbyterianism there have been for generations, but only in recent years has there blown the breath of life and of dawn across the State as a whole. The process is not complete, but it is going on. West Virginia is finding itself. "Bone to his bone," the isolated fragments are coming to be a living organism. And now having come to a real self-consciousness she is beginning to be aware of her differences from, her likeness to, her sister Synods. She has been like a grown and married daughter who was trying to bring up a family in the home of an older sister. She needed to set up a house of her own to discover what she had and what she needed in the way of complete furnishings for an all-round home. West Virginia didn't know until just yesterday that she had no mountain missions. And her older sister was too generous and too polite to remind her of the lack.

Again it must be remembered that at that date in history when other Synods were discovering a region on their borders—a region full of isolated coves and backward communities—West Virginia was discovering a situation of her own. North Carolina, for example, suddenly discovered her mountain mission neighborhoods, and almost the same day a condition was forced upon West Virginia. North Carolina discovered a

hundred spots into which she had to carry civilization. West Virginia discovered a thousand spots into which she must carry the gospel to save a civilization already abreast with Paris and London and far excelling either of them in Christlessness. No figure of speech, gentle reader! The very cove that in North Carolina would have been shooting with rifles that antedated the Revolutionary War and speaking a dialect that was familiar to Queen Elizabeth, was here in West Virginia heating its houses with electricity and dipping its speech from the melting pot of tomorrow. It is one of the incongruities that are met with any day in West Virginia. You wander into the very heart of a wilderness and a miner who was born in Perth asks you to sit down in his shanty and places before you a two-inch thick steak that has just come in by refrigerator express from Chicago. How can you go with the patient plodding of a mountain mission into such a situation? Yes, indeed, West Virginia has her "Mountain missions;" but with a difference that is as far removed as the east is from the west.

In all the years during which other Synods have been stirring and prodding sluggish communities into life West Virginia has been running, tongue out, in a breathless effort to keep up with a modern development that has not been equalled in its romance anywhere in the world. Ralph Connor never told a more thrilling story than you may hear as you wait between trains on the way to Presbytery while the jargon of some foreign speech slips in on the pauses of the story which your brother Presbyter tells. Let me sketch that story here.

The scene is laid in a cove. Certainly that sounds like "Mountain Missions." But the cove is filled with the whining shriek of a saw-mill, while from the rim that looks down upon it a circle of mine mouths gape in Gargantuan suggestiveness. The story begins with a chance hearing of a Bible teacher in the neighboring city. That *chance* brings the Bible teacher into the cove and the Bible teacher paves the way for a preacher. Perhaps that first salary for the preacher is raised just to see what a preacher might look like in such a place, for the atmosphere has been all unlike a holy land. A swearing match is no rarity—but as for a Sunday school, let the preacher try his hand.

In such a sketch we must skip the months in which "Preach" lays his foundations. Your imagination will not over-color the experience. The visiting brother is coming in to hold a meeting. Yes, "Preach" has "got a good many of the fellows," and somehow two others are converted as the little train puffs its way up from the main line. The cove is filled with a tenseness. Those who have come out for God have come clean, but they have left a hard-hearted group still in love with sin and ready

Preaching to West Virginia Miners.

to make a fight for it. The praying is as definite and as earnest as the swearing had been in the old days, and at last a night comes when most of the men in the mill cove have been gathered into the little church for a service. The visiting brother has just risen to take his text when the cry of "Fire" rings out, and like wild men the congregation bolts from the building. The preacher, with his lips still parted but his text unuttered, walks slowly to the door to find the one little woman who has been so used of God through all this unwritten story weeping outside the door—the work of the week undone in a moment, she fears.

Bucket brigades, hose companies, volunteers, have been fighting fire for an hour when a leather-lunged son of the hill starts the cry, "Fire's out—everybody back to church!" And they come. Dripping, slipping, laughing (with some praying in secret), they pack the church a second time and a score of men are converted that night.

And so the meeting draws to a close and men are saying, "All saved but Blank, and he swears that he'll be discharged before he follows the gang into religion." The boss has quietly assured him that he is not going to be discharged and the meeting is over. A few elders and the two ministers are standing by the stove talking the week over when the church door thrusts open and in rushes none other than Blank himself. The tears are streaming down his cheeks and he is sobbing out the words, "I'll not be the only man in this town to go to hell—take me into the church!"

And in the whelming flood of opportunities like these West Virginia has been swept along. Greenbrier Presbytery is half rural, but her strength for twenty years has been spent in her mining towns. One of her most faithful workers writes: "Here is a town of twenty-five families and they have built a church. But the church has not been opened even for Sunday school for over five years, and there has been no religious service in the town. I preached in one place the other day, and after the sermon an English lady said she had been here so long and had not heard any preaching that she had actually written back home that they ought to send a missionary over. Next Sunday I am to preach to men from seven States." Another experienced worker writes: "I am in a town of about 800 people and there is not a road into town nor a horse or wagon here. Most of my towns are reached only by the railroad." And yet back on the hills from these very towns will be found quiet old West Virginia homes where "Grandma" sits at a loom as ancient as the Colonial Dames and weaves rag carpets for a church that was founded before coal was a substance whereby kingdoms stand or fall.

One hesitates to write about West Virginia. It is so hard to put the facts strongly enough, and yet the picture is so sure to leave out the very detail that ought to be told. There is only one West Virginia, and seasoned campaigners in Home Mission work find themselves novices when they come among us. There are such startling contrasts everywhere. For one, I have never grown used to the sight of the galax black with dust from a coal pit or grimy with the ooze from an oil well. And yet there are isolated communities in West Virginia to which we will come when we have time and opportunity, if God wills. A survey of the State is now proposed just to discover the real needs. There are dozens of counties in which Presbyterianism is practically unknown, and there are evidences that in many of these there is ample room for more than one typical "Mountain Mission."

Something of a "Mountain Mission" was started at Williamson some years ago, but Williamson is now a young city with a lodge of United Commercial Travelers and a wholesale business district. The U. S. A. brethren have a school in Raleigh that might be classed for some things with our schools in Carolina and Kentucky. A tantalizing possibility lies in the still standing offer of a farm and $50,000 to the Synod for the opening of a home which would really be in many ways a "Mountain Mission." Most Mission Schools work themselves out of a job if they do what they set out to do. Here is an opportunity for a school that would have sufficient backing to make a permanency. It is practically true to say that the only reason a definite beginning has not been made with this offer is that we are just too busy with other things to begin anything new. It is one of the possibilities that go to make living in West Virginia a constant round of adventures.

It should be remembered that West Virginia is largely original mountain stock. Hasty generalizations as to a State full of foreigners are wide of the mark. Hundreds of names like Jackson and Price and Ruffner and Mathews and Davis and Preston are illustrations of this fact. They belong to West Virginia. They made her early history and they are making modern history. Virginia, Pennsylvania and North Carolina largely settled West Virginia, and that stock is still the mass of the population. No greater mistake could be made than to think of West Virginians as a mixed race of foreign extraction. Nor are all the people coal miners or lumbermen or oil drillers. These abound and the State is proud of them, but West Virginia has more

blue-grass than Kentucky, and much of her territory is more beautiful than the Valley of Virginia. It has been said that the winning of the present war depends on West Virginia. Certainly in the winning of King Immanuel's war, much depends on West Virginia. Our Synod is one great "Mountain Mission," and we wait God's will in the quiet assurance that in every endeavor we have His blessing and the cordial sympathy of our brethren everywhere.

Lewisburg, W. Va.

AN OLD WORK RENEWED.

MRS. ELIZABETH R. NEAL.

DECEMBER the 18th I left Shoulder Blade, Ky., to come here to Clothier, away back in the mountains on a branch of the C. & O. R. R., sixty miles from St. Albans, and take up again the work I laid down six years ago when I went to Shoulder Blade Mission.

The ground was covered with a deep snow and the creeks were a solid sheet of ice. It was impossible to travel in the usual conveyance—a single farm wagon—so I got "Uncle Simon" to bring Joanna, a little mountain girl whom I brought here with me, and me out to Jackson in a corn sled, drawn by "Dory," his faithful old gray mule. We walked up and then down the hills. Occasionally our sled runners would stick in a rut and then we would have to tumble out in the snow while Uncle Simon pried it out. We were about four and a half hours making the eight-mile trip. Another man brought our baggage on another sled.

We left Jackson at 4:50 A. M. Wednesday and reached Clothier at 1:30 P. M. Thursday. There has been a great change since I left here, nearly six years ago. There is a big band saw-mill at Clothier, one three miles away and another one eight miles away. There are a number of log camps and twenty-two coal mines within a ten-mile radius.

There are thousands of people and lots of children everywhere; and so far as I've been able to learn, I'm the only regular Christian worker among them all! They seem to be glad that I've come among them.

There are a good many refined cultured people—superintendents, store managers, office men and their families; but the majority are poor and illiterate. The people don't seem to be especially wicked, and I don't expect to meet with much opposition. Indifference to spiritual things is the greatest obstacle to be overcome, I think. I find few people who say they are Christians, but I find many who say they were once Christians, but have gone back to a life of worldliness and sin, because they have had no religious influence to help them live right.

When I was here before I thought the Sunday baseball was the hardest foe I had to deal with, but it is a thing of the past, for there is no longer a vacant level space big enough for a baseball diamond to be found. There are houses and people everywhere, but because of the extreme cold I've not been able to cover very much of my field in visitation work.

When I knock at the door the woman opens a little crack and looks at me inquiringly, as if to say: "Well, what kind of books, extracts or toilet articles are you selling?" When I tell her who I am and what my business is she usually smiles, opens the door and invites me in, and seems glad to talk to me.

I went to a home one day, and the lady of the house was away. Her mother, knowing her daughter's dislike for peddlers, did not invite me in. I told her who I was, and later she found out my business. When her daughter came she found the mother very unhappy. She said, "I've prayed so long that God would send somebody to help these poor wicked people, and when He sent her I was the first to turn her down."

The people seem to be contented. Work is plentiful and wages are good. The only thing that seems to be scarce is religion—and sugar. People can do without the latter, but I do hope they will find that they can't do without the former.

The Sabbath school has doubled in attendance since I came, but it should be many times as large, and I think it will grow rapidly when the weather gets better.

Sometimes we workers are permitted to see some of the fruits of our labors. Joanna, my little Kentucky girl, is delighted with her new home and friends. She is going to school and making splendid progress. A gentleman at the hotel, where we are staying till they can renovate and furnish our cottage, asked her where she lived before she came here. She said, "On a little farm back in the Kentucky mountains." He said, "I thought you were a little city girl; you look and talk like one."

I'm glad that I can help her to get the education she so much desires, but it makes

me sad to think of the many other bright, ambitious girls and boys in the mountains who have nobody to help them.

I do not ask for temporal help for my work, for as yet I do not need that, but I do beg that you will pray for the spiritual need of the people, for it is so great and they don't seem to realize it. Please pray earnestly that God will wake the people up and make them see how much they need salvation. And won't you pray for the worker whose responsibility is so great, and who feels so incompetent for her work?

Clothier, W. Va.

CAN YOU TELL?

1. What is the real reason why the Church is not making the headway it should against sin and evil?
2. What splendid method did one mountain congregation use to reach the unsaved in an evangelistic meeting?
3. What Presbytery has more than 300,000 people in it who are outside of any church?
4. What Mission has been discontinued and what new work commenced in the Kentucky mining camps?
5. Where does church attendance under difficulties rival a Billy Sunday meeting?
6. What son is doing a splendid work in his noted father's mission field.
7. Who said Presbyterians and Mormons were the same sort of folks?
8. What mountainous State has no mountain missions?
9. What distinction have mountain children that many wealthy children have not?

SENIOR HOME MISSION PROGRAM.

Prepared by Eleanora Andrews Berry.

OUR TRENCHES IN THE MOUNTAINS.

1. Hymn.
2. Prayer—For a special blessing upon the workers in the mountains, that the splendid manhood and womanhood of the highlands may be reached for Christ, and may help to hold our country true for Christ and for humanity.
3. Bible reading.
4. Hymn.
5. How they went "over the top" for a church at Culler's school house.
6. "Digging in" in three Presbyteries.
7. How Presbyterianism became firmly intrenched in one community.
8. An "observation flight" over West Virginia.
9. No sex line drawn in Christian warfare.
10. Reading—Dear Lord, Who Dwellest With Us Now.
11. Hymn.
12. Prayer—That our Southern Presbyterian Church may seize its opportunity, and liberate the mountain people from their bondage of sin and ignorance.

Notes.—3. Use Bible reading in program for Assembly's Home Mission Day in the Sabbath school; 5, 6, 7, 8 and 9, articles in Survey.

For further information, see lesson on Mountain Missions, prepared by Miss Carrie Lee Campbell. Copy of program and lesson supplied free, upon request. Write to 1522 Hurt Building, Atlanta, Ga.

A NATIONAL HYMN.

BY CAROLINE HAZARD, EX-PRESIDENT OF WELLESLEY COLLEGE.

Great Western Land, whose mighty breast
Between two oceans finds its rest,
Begirt by storms on either side,
And washed by strong Pacific tide.
The knowledge of thy wondrous birth
Gave balance to the rounded earth;
In sea of darkness thou didst stand,
Now, first in light, my Western Land.

In thee, the olive and the vine
Unite with hemlock and with pine.
In purest white the Southern rose
Repeats the spotless Northern snows.
Around thy zone a belt of maize
Rejoices in the sun's hot rays;
And all that Nature could command
She heaped on thee, my Western Land.

Great Western Land, whose touch makes free
Advance to perfect liberty,
Till right shall make thy sov'reign might,
And every wrong be crushed from sight.
Behold thy day, thy time is here;
Thy people great, with naught to fear.
God hold thee in His strong right hand,
My well beloved Western Land.

A SUNSET FIGURE.

Rev. E. N. Caldwell.

THE days of my mountain stay in Breathitt County, Ky., were drawing, only too rapidly, to a close. All the friendships made must soon be severed, and the once strange scenes, now familiar and loved, were to be left behind in the safe keeping of the hills; the running brooks, and creek bottom beds, at times rushing torrents of wild music, were to be left to the hearing of the wild folk, the silent nights under the sparkling stars were to be the heritage and continued blessing of the mountaineers. I hate to leave the hills, God's everlasting hills, but out of it all, and above it all, I hate to leave my little Kentucky girl—Susan—a wild wood bloom of eight summers, eyes as blue as the sky itself, and hair that rivals such gold as can be seen only in a sunset behind the beeches in Kentucky, and cheeks as pink as a mountain flower—a little friend of mine.

I first saw her during a mountain downpour in a broken-down log cabin schoolhouse on Turkey Creek, where I was to conduct a Sunday school. She was as bright as a holly berry in winter time. She sang for us, a little strange, but we became fast friends. Never a note had she studied, but with music in her soul that child of the hills somehow played for us, and many a time when I held services in the lumber mill where her father worked she played a squeaky organ, and we all sang.

Susan's Home.

Fashion played no part in her clothing, but what difference? Many places the tan of her brown body peered through the torn and vacant spots, but what cared she, happy and free and never a thought. Her stout little bare legs and feet walked through rain and dew, through low creeks and swollen streams, through mud and dust—never a thought—freedom! Her hair hung in two doubled up plaits, and through them just somehow two pink strips of calico were worked in.

The time was drawing near when I must leave my host of little friends and Susan. The last day came, and on my way back, up at the gap where Susan's and my trails parted, we told each other goodbye. She whispered in my ear softly, asking if she might kiss me goodbye. With her bare brown arms about my neck she did. Down the mountain trail I went, and where the rhododendron thicket commenced I turned around, and there, standing in the gap, silhouetted against a sunset sky, stood Susan—child of the heart of the hills.

Five summers have passed away now, and Susan, for aught I know, still crosses the gap and walks the creek bottom roads barefooted as before, and wearing a faded dress through which still peeps the brown. Who teaches her today, I wonder? Does any one bring a message of life and light to that sunset figure of five summers ago?

Nashville, Tenn.

OUR MOUNTAIN DOLL

OUR doll this month represents the thousands of little mountain boys and girls who live way back up in the mountains, far away from railroads and towns, where there are no churches and Sabbath schools. If they have day schools at all, they last only a few months, and the teachers often know very little more than the children.

Many of these children live in little one and two-room log cabins, and some of these cabins are so poorly built that they have no windows at all, and the only light and air that gets in must come through the door when opened, or through the cracks in the roof.

Even the girls and women work in the fields, but the land is poor and they cannot make a good living by farming, and they have never been taught how to improve the land and make it produce more.

You know how anxious people are in our towns to be members of the Sons of the Revolution and the Daughters of the Revolution. No one can belong to either of these societies unless some great-great-grandfather or great-great-great-grandfather fought in the Revolutionary war. There are numbers of people in our country today who are willing to pay large sums of money just to prove their right to membership in these societies. Some of our most distinguished men and women hold membership in them, but some of the richest people in the United States can't belong. Now the strangest thing is that practically every little mountain girl or boy is eligible for membership. Their great-great-grandfathers and their great-great-great-grandfathers were the men who fought in the Revolution, made the best soldiers, and really won the war for us. They fought for their freedom then, and they have always been ready ever since to fight for what they consider their rights, and now in this war of ours today they are fighting for the rights of others.

In two of the counties where we have many mission stations they were so anxious to enlist and help the government which their forefathers helped to establish that all the young men volunteered when war was declared, and when they began to draft the army there were no young men in the draft age left in these counties. Not a single man was drafted from Breathitt or Lee Counties in Kentucky.

A Little Daughter of the Revolution.

Isn't it sad to think that such a brave people have been taught so little about Christ and his love for us? And won't it be splendid when they have learned to love Christ as they love our country and are willing to fight for his kingdom just as earnestly as they now fight for the United States?

LITTLE LIGHTS.

The world is still in need of light,
Dark places need the radiance bright
Of faith and love with beavenly glory;
And all who know should haste to tell
The tidings glad they know so well,
The old, old, loving, tender story.

The little lights, the children too,
Before they have great things to do,
Must do their little share of duty,
No hand too small to bear a light
To make earth's darkened places bright
With beams of love and truth and beauty

A hundred tapers lifted high
Will give more light both far and nigh,
Than one large lamp in shining;
So light the tapers, let them burn,
And every child take one in turn,
Their beauteous rays combining.

—*Selected.*

JUNIOR HOME MISSION PROGRAM

Prepared by Eleanora Andrews Berry.

1. Hymn—"Loyalty to Christ."
2. Prayer—That we may come to realize the wealth of the mountains and see our obligation to bring it as an offering to our Lord.
3. Bible reading, Isaiah 25:1-9.

Conserving the Wealth of the Mountains.

4. Hymn.
5. The Wealth of People.
6. The Wealth of Need.
7. Recitation—Dear Lord, Who Dwellest With Us Now.
8. The Wealth of Opportunity.
9. Story of Susan.
10. Recitation—Hymn for Palm Sunday.
11. Prayer—That the children in our Mountain Missions may use their talents for the uplift of the mountain people.
12. Hymn—"Take My Life and Let It Be."

Notes.—5. Articles by Mr. Gilmer and Mr. Wolfe.

6. Articles by Mr. Blain and Mr. McGeachy.

8. Articles by Mr. Talbot, "Evangelist," and "Our Mountain Doll."

Also write to 1522 Hurt Building, Atlanta, Ga., for lesson on Mountain Missions prepared by Miss Carrie Lee Campbell.

MUAMBA, AN AFRICAN JONAH.

A True Story.

By C. R. STEGALL, Luebo.

MANY years ago, about the year 1899, there was born at Luebo, on the Lulua River, in the very heart of Central Africa, a boy who was the first born of his heathen parents. They proudly named him "Muamba," after a friend of theirs, Muamba, the Hunter, a famous and fearless man. Baby Muamba was commonly called Muamba of Kabonga, because his father's name was Kabonga. This distinguished him from all the other little Muambas.

Before he was born his mother painted her body for many weeks with white clay, and daily presented food to the great family idol and worshipped it, falling down before it. Many kinds of food she refused to eat as she felt that it would not be pleasing to the idol for her to eat these things.

After the baby was born she painted her body very red with the dust of a redwood, which is found in the forest; she matted her hair with oil and sand; she sacrificed many chickens and a big goat to the idol, thanking it every day for the fine boy.

When little Muamba was only six years old he could trap field rats as well as any of the boys of the village, and many is the day that he went out in the fields alone in the morning, not to return till late in the afternoon. However, his mother did not worry about him, for she knew that he would return with several delicious rats and many fat grub worms for the evening meal. Perhaps, too, he would return with a nice bird which he had caught by entangling its feet with a sticky mass of spider webs placed on the branch of a tree where the bird with likely to perch. A valuable little son was this, and one of whom any African mother might well be proud.

About this time the father decided to remove his small family far away from Luebo, as the state had forbidden him to buy and sell any more slaves, and slave trading was his business. The whole journey, which lasted three days, was made on foot, and little Muamba was very tired and weary when they at last reached the village of Bakakalumba, which was to be his future home. Here he could rest and play and catch rats again. Here he and his two brothers lived with their parents for several years.

At the time that Muamba was about ten years old God so willed it that the missionaries at Luebo decided to send a native Christian teacher to this heathen village to tell the people the gospel story. Soon the new teacher was singing songs in a little shed near the mud hut which Muamba knew as his home. Muamba became quite interested in this man. He loved his songs and soon knew by heart all the songs the teacher could teach him. The words of the teacher were most interesting and Muamba soon knew the ten commandments and the catechism by heart. He also learned to read, and was thus able to read to his brothers and mother from the Bible as it was then translated into his own language. Soon he had his mother as interested as he himself was, and at the first visit of the missionary from Luebo both he and his mother stood a fine examination and were baptized on the profession of their faith in Christ. In later years both his brothers were likewise baptized.

Muamba was a genuine Christian. One day he was in the forest helping his mother gather firewood when a tree fell on his mother, rendering her unconscious and breaking her arm. Muamba immediately

Muamba the Hunter and the crocodile which killed Muamba wa Kabonga.

called on God for help, ran back to the village to notify the people, helped to carry his mother home and forbade anyone to tie fetishes on the broken arm. The mother recovered, but as a consequence of lack of medical treatment lost the use of the right arm for ever. Some years later one of the brothers became sick and died. The villagers insisted on sacrificing a chicken to the evil spirits that had taken the brother. They desired to sprinkle the blood on the grave. Muamba said empahtically, "This shall not be done! He was a Christian!" A few months later the other brother became sick, and also died. Then the villagers said, "Now, you see the spirits are angry. We must give them a sacrifice lest we all die." But Muamba said, "Not so! He was a Christian and is in the hands of God. You shall not sprinkle blood on his grave!"

Muamba was industrious. He would have made a fine student for the Carson Industrial School at Luebo had the school been founded a few years earlier. He had acquired the art of basket weaving, and became expert at it. One day he told his mother, "I am going to Luebo to find work and to live with the people of God there." So he returned to the village where he was born some eighteen years before, and here he immediately secured work as a basket-maker, getting as pay about six cents per day. He was now so happy that he at once sent for his invalid mother, who came to Luebo to live with her son and to cook his food for him.

Muamba was ambitious. He now decided that it was time for him to get married. So after looking about the village he selected a nice, good girl named Mai, which means "water." She having agreed to the marriage, arrangements were soon made with the father that he should have her as his wife as soon as the customary thirty pieces of cloth had been paid as a dowry. Thus young Muamba had an added incentive to be faithful in the performance of his duty.

But it was so willed that his young life, with all its ambitions, was to be cut short. His duty required him to cross the Lulua River each day, as his work was on the one side and he preferred to live on the other side, where is located the mission and the "people of God."

One day after a hard day's work he was returning to his home and old mother.

He crossed the river with five other men in a native canoe. Just as the boat was reaching the shore it was suddenly and mysteriously upset with great violence. All the men save Muamba quickly scrambled ashore, but Muamba having been in the stern of the boat found himself in deep water and unable to swim. So he grasped the edge of the now righted but half filled boat. In an instant, with great pain, he felt something clamp on his leg with the power of a great vice. His face became terror-stricken, and he screamed to his friends on the shore, "Come quickly! Catch me! A crocodile has caught me! O my father Kabonga! O my mother Kasele, who gave me birth! Come quickly!" But too late! Like a flash the powerful tail of the great submerged, hidden brute plowed the water and Maumba was torn with great force from his very last hold on life and carried beneath surface.

But the body of the lost Muamba was seen again. When the news of his death reached Muamba the Hunter, the fearless, for whom the dead boy had been named, he took down his gun and went to the river, stating that he would hunt for the crocodile till he had found and killed it. Fortunately he had not long to wait. The very next day he saw the head of the animal rise to the surface near the fatal spot of the previous day and then disappear again. The oarsmen quickly rowed him to the spot and waited. Presently the head reappeared a ways down stream. They quickly rowed to the spot. Again it appeared farther down stream. Again they rowed to the spot. So the chase continued down stream for more than two miles. Finally, Muamba the Hunter saw the brute making for shore, and he, too, made for shore, landed and waited. Immediately the crocodile emerged from the water crawling out on the shore of the river directly in front of Muamba the Hunter and seemingly quite as fearless as he. When within ten feet Muamba the Hunter fired his gun into the head of the crocodile, killing it. It required twenty men to carry the huge carcass to the mission compound. Here I took the accompanying photograph and its measurements. It was just fifteen feet long. It must have weighed one thousand pounds. Who could tell its age?

Next day the carcass was taken to the house of Muamba the Hunter, where it was skinned and the meat cut up to dry, as it is all eaten by the natives. I was present at this very unpleasant ceremony, and when they removed the stomach of the great animal I demanded that they open it that I might satisfy my curiosity as to what was inside it. This was done. Imagine the horror of the situation when upon cutting the stomach the left leg and foot of the lost Muamba protruded themselves from the incision! His head was not found but he was identified by the mother, who was present, by the tribal tattooing on the chest!

This was not all. -Also in the stomach were found the bones of at least two more recent victims. Besides these I found in the stomach and have before me as I write the heavy brass anklet of a woman; the brass bracelets of three girls (numbering eleven in all); the brass fastenings of a man's belt; two ear decorations of a woman; and a small brass bell, such as is worn by a four-year-old child. Thus perhaps eight or nine victims of this one crocodile may be accounted for. How many more he may have taken no one can ever know.

Thus is the story of Muamba wa Kabonga told. But even in death he preached the gospel. A simple grave was dug and in this was placed the remains of the boy, insomuch as we were able to gather them together. After a song, a funeral service was rendered by Musonguela, an elder of the church at Luebo, who likened Muamba to Jonah in a very striking manner. He said, "Jonah was swallowed by the big fish, but the big fish was not able to hurt Jonah. After three days he gave him up again and God accepted him and used him. Muamba has been swallowed by the crocodile, which is in truth like a big fish of the water. Now, after three days, the crocodile has given him up again and here is his body. Of a truth the crocodile has killed the body, but he has been unable to hurt the soul. God has accepted Muamba and He is still using him. We, too, must accept Jesus as Muamba and be ready to go quickly as did Muamba."

The tragedy has been a great trial for the old mother. But she has stood through it faithfully. She has now lost all three of her sons; this last being her eldest and her sole support. She has informed me that her friends have insisted that a blood sacrifice be made at the grave of her son, but she boldly said, "No! He was a Christian, and so am I. We have both been baptized. The blood of Jesus has already been sacrificed for him."

Thus was lived and spent for the glory of the Lord the life of a son of this dark land. Upon his life the light first shone in a little, unknown and unheard of heathen village three days away from Luebo. There are many such villages scattered throughout this tropical land which have not as yet been blessed with the presence of even a native Christian teacher to tell them the blessed story of the Saviour of Muamba wa Kabonga. Can we not and will we not do our part towards causing this light to shine in every village and in every heart in this great land!

LOST SHEEP.

MRS. E. R. KELLERSBERGER.

PROBABLY you did not know that the goats we have here are of many colors and have many peculiar characteristics; this holds equally good in the sheep we have here, and it does not take much to make one believe that the evil spirit has possessed them. All that is written at home about sheep by the poets, in the Bible, and that grand, glorious wool of the gentle sheep—these all fade away here to a thin tail, long, lank legs, short, ugly hair (not wool)—and on top of all this a voice that is a combination of a death gurgle and a bad cold. Yet I shall not berate them. They are useful in many ways. We use them for meat, and the native thinks of them in terms of how many it takes to buy a wife, etc.

The other day an old black and white spotted mother sheep came into the compound—strayed through the gate to get the good grass; she had by her side a tiny black and white little lamb, one or two days old—not as pretty as ours at home, but still nice looking—with a tiny, complaining little voice. Night came and the mother got sick, she lay down under a bush next to the gate of the compound. The next morning the mother was lying very still—dead. Cuddled by its side, shivering in the damp fog and so hungry was the little black and white lamb, crying for its mother. News was spread far and wide for the owner to be found. In this country the sheep and goats roam far and wide, and it is a tribute to these people that not more are stolen. This would hardly be true at home. As the day went by no owner could be found, so I had the boys drag it away, and gave the little lamb into the care of the elder. As I watched them take it away, I heard one of the boys say, "Buanga." Around its neck the sheep had a little charm to protect it from being stolen or killed. And here it was dead and lost! How like their own superstitions, their medicine charms about their heads, necks, arms, bodies, legs and feet—to protect them from the evil spirits. Dead and lost! How many thousands die out here in the same conditions? A charm about the neck, but dead—dead in body, and dead in spiritual darkness and ignorance. They want to know, but have no chance, because we are far too few to tell all of them the good news. Jesus has many sheep and little lambs out here that have never seen him, that are straying in darkness and sin, and are crying for help, helpless to help themselves. You are in the light and know of his precious blood, and what it has done for you. Are you doing all that God wants you to do for these people who look to you for their salvation?

Lusambo, Africa.

JUNIOR FOREIGN MISSION PROGRAM FOR APRIL, 1918.

Arranged by Miss Margaret McNeilly.

Topic: Africa.

Oh, Africa, dark and benighted,
With children always affrighted,
With witch-doctor and charm
To keep you from harm,
With spirits in air
Your lives to ensnare.
With fetish and taboo
All waiting for you;
There's a Spirit above.
With a Father's great love
To show you each day
A more excellent way.
Just trust to His care,
And spirits in air
Will fly far away,
For they cannot stay
Where the Saviour abides,
While your footsteps He guides.

Song—"Jesus Bids Us Shine."
Scripture Reading—Psalm 19.
Prayer for the children of Africa.
Minutes.
Roll Call—Answer with the name of a station in Africa.
Business.
Collection Song.
Offering.
Questions on Africa.
Song—"I Love to Tell the Story."
A True Story—Muamba, an African Jonah.
A Message—Lost Sheep.
Song—Selected.
Close with the Lord's Prayer in concert.

SUGGESTIONS.

Have the children learn the Scripture reading and repeat it in concert.

Make an acrostic of Africa on the blackboard: Ancient, Full of fear, Rich, Immense, Changing, African (or any other words that express Africa). Have the children find out "how ancient," "how full of fear," "how rich," etc., Africa is.

Questions on Africa appeared in February 13 issue of the Presbyterian of the South, in the Woman's Department. Mr. Crane's little booklet, "The Heart of Africa," will be found most helpful. For sale at 10 cents a copy, Executive Committee of Foreign Missions, Nashville, Tenn.

Make earnest prayer of the children of Africa, and for the missionaries working among them.

Mission Court

A Home for Our Missionary Soldiers on Furlough.

What? A home. a place to hearten up our missionary soldiers just back from the trenches in China, and Africa, and other dark places.

Four modern apartments, of six rooms each, convenient and bright. A place to love, to live, to leave, and to come back to.

Why? Just because they need it. Think this through, and you will see it. Think of your own missionary friends; then ask yourself if you would enjoy a year of roving guestdom.

Dr. W. W. Moore says: "I know of no greater need than just such a home as you purpose building.

Where? Just where it should be: at Union Theological Seminary, Richmond, Va., and near neighbor to the Assembly's Training School, in reach of good things for men and women.

Whence? Born in the heart of the women. Of course it was—it is a home.

Who? You and you and you, as donors. All missionaries, Home and Foreign, as users.

Whither? To the comfort of the workers. To the glory of God.

How? The land is the gift of the Seminary. The $18,000 is to be divided among the four Synodicals of Virginia, North Carolina, Appalachia and West Virginia.

Virginia has already done some joyous giving, and has in hand a prophetic "nest egg." North Carolina has declared herself an ally; and the two "younger sisters" will, we believe, enlist very soon.

The up-keep will be met by a small rental from the missionaries, which will cover insurance and repairs; there are no taxes.

When? Just as soon as the Willing Workers, the Praying Partners, the Earnest Endeavorers, the Glorious Givers, and the Teaming Tithers send in the funds.

And it is planned that all your missionary friends coming home in the fall of 1919 shall have a *home* to come to.

Write Mrs. J. C. Stewart, 1031 W. Grace Street, and send all gifts to Mrs. George Randolph Cannon, 306 W. Grace Street, both of Richmond, Va.

Rev. S. H. Chester, D. D., Editor, Box 158, Nashville, Tenn.

Monthly Topic: Africa

An All-Africa Conference was held in New York on November 20, 1917, at which twenty-seven different Missionary Boards were represented. We regret that circumstances made it impossible for any representative of our Executive Committee to attend.

The tremendous changes in the relation of Africa to the countries of Europe and America produced by the war; the critical importance of immediate effort to stem the Mohammedan advance from the north; the problem of saving Africa from the curse of intoxicating liquors imported from without; the bringing of the populations of South Africa into such close relations with Great Britain, following on the expulsion of the Germans from that section of the country—all this, which was brought out in the discussions of the Conference, emphasize the importance of making the most of the present opportunity and of being ready to take advantage of the larger opportunity that will immediately present itself when the war is closed, and of planning for as full a co-ordination as possible of the forces working for Africa's redemption.

Our Work.

The year's work of our Mission, on which the blessing of God has rested so wonderfully this year as for many years past, is admirably set forth in the Annual Report and the letters from the field published in this number.

The number added on profession of faith was 3,161, which is more than the largest number added in any previous year. The church building at Luebo having proved too small for ever-growing congregations, chapels have been built at three other points in the town, and these are also filled at almost every Sunday service.

Owing to the transportation difficulties incident to the war, the Mission would have been in dire straits for its food supply but for the improvements in agriculture and horticulture introduced and developed in connection with the work of Mr. Hillhouse. One compensation for the loss occasioned by these difficulties, from the standpoint of the Mission, is that they have kept Mr. Hillhouse in the field, his furlough being now some time overdue. The list of native food products made available for the Mission as the result of his work, if they should all be served at one time now on an American table, would make Mr. Hoover stand aghast.

The work among the Bokuba, who held on so stubbornly for so long to their heathen ways, is now opening up in the most encouraging way. Over 1,000 are reported as under special religious instruction at Ibanche, and over 3,000 at Bulape, while even greater numbers attend the regular preaching services. A day of great things seems to be dawning in the work among this most conservative of all the African tribes.

The Mission is making most strenuous efforts to provide a trained native ministry, and it is hoped that in the near future, in addition to the three ordained men who have done such splendid work this year, a sufficient number may become ready for ordination to furnish material for the organization of a native Presbytery.

"The Self-Limitation of God."

The above is the title of a sermon preached by Dr. Harris E. Kirk, of Baltimore, at the last Northfield Conference for Christian Workers and published in The Record of Christian Work, which is, in our judgment, the profoundest and most satisfying analysis of one of the greatest prob-

lems connected with God's relation to the world that has ever been published. We have not space for the whole of this remarkable discourse, but we are glad to give some of its closing paragraphs because of the powerful appeal which they contain for the loyal support of our Foreign Missionary work in the great world-crisis through which we are passing. After showing how, according to God's plan for the redemption of the world, it is possible for us to help Him in the accomplishment of His plan, Dr. Kirk says:

"This is a very encouraging thing in these days when men are thinking of the moral setback of the world. People everywhere have been saying: 'What about this war? What about Christian civilization? What have you to say of your Christianity now?' This very distress of mind indicates the prevalence of serious misconceptions of Christianity; errors quite common to church and university circles before the war. One of them was the delusion that Christian progress and Christian civilization were identical. If this be true then the break-up of civilization means the collapse of Christianity. But, so far from being the case, Christian progress has never been identical with or dependent on civilization. We are not a whit more civilized today than the Roman Empire, and yet Christianity was never more glorious than when that mighty secular force was seeking its destruction. Civilization is a garment, always an external thing. Progress has to do with life; it is an inward, spiritual experience. God's kingdom advances like the tide. It comes in, it recedes. You see the rocks, the ugly seaweed, the dirty sand. When it is out you see this, but watch and wait; this time it is rolling in and with a mighty surge, born of the deeps of the ocean, it covers the whole expanse. So God's kingdom is moving on through this world of pain and sorrow. It moves like the tide and is infinitely more powerful.

It is a strange world we are living in. The people who know least about it, children and young people, are most at home in it; those who have lived longest in it confess it to be a strange world. Abraham used to call himself a stranger and pilgrim. He talked of living in a tent; and early in his wanderings the tent became the symbol of the separated life, just as the city with its fast grip on this world became the symbol of the earth-centered life. The city confessed disbelief in any intangible ends, but Abraham knew better. He was looking for a city, it is true, but one that had real foundations, whose builder and maker was God. Civilization lives in a city, but Christian pilgrims dwell in tents; for that life is conformable to the traveling side of our nature, the pilgrim side. Yes, it is a strange world. The question is, How are you going through it? Are you going to be like those dumb Jews in Babylon, who when their captors said, "Sing us one of the songs of Zion," appeared to have not so much as a harp or a hymn book? They only replied, "How can we sing the Lord's song in a strange land?" Well, where else is it worth singing? Some of you can sing it at Northfield, but you cannot sing it in New York. Yet there is no place where there are so many hungry hearts, and so many keen ears waiting for the Lord's song as in the strange places of the world. Everywhere I seem to hear men saying, "Who is on the Lord's side?" I hear it above the thunder of the guns on the European battle front; I hear it above the chatter of specious philosophers and time-serving hack writers, "Who is on the Lord's side?" And the adequate answer should be the song of Moses and the Lamb. Who first heard that song? John in Patmos, surrounded by beasts and dragons and devils that came out of the sea. Such a book never was written as the Book of Revelation, and such a song was never conceived before. It is the song of those who have overcome the world by the blood of the Lamb and the word of their testimony. We need to grip this in these great disturbing days. A tested Christianity is a Christianity of tremendous realism. We never know how powerful our Saviour is to move men's hearts until his strength is tried unto the uttermost. We need such a faith as that of the old woman who in the midst of an earthquake refused to leave her humble home, saying to her frightened neighbors, "I am proud to have a God who can shake the earth like that." Remember this, my friends, your enjoyment of the power of Christ over world conditions does not depend upon finding solutions for philosophical or social puzzles. What men are looking for today is not a reasoned philosophy, but a demonstration in life of the meaning of Christianity, and this demonstration is immensely aided when we realize that by standing firm and peaceful amid a world at war, we do actually help God. Philosophy is no help now. A barometer is a good thing to tell us that a storm is coming, but of no further use when the storm is about us. The storm is upon us now; philosophy is a barometer, and man needs a compass, and we have that in our faith and in our tes timony. Have we the courage to be Christians in this trying, disturbing, glorious age?

There is a third implication here, of which I shall speak with becoming humility, fully aware of my own limitations. Our Lord very plainly tells us that this dis-

pensation shall come to an end. From one point of view God's self-limitation is itself limited. The time is coming when He will close up the business. Our Saviour said this would be done when the Gospel was preached to all nations. If this be true, as it undoubtedly is, then we are not to look ultimately to leagues for the enforcement of peace, or to any kind of international tribunal for the end of this era of blood and tears, but rather to the humble preachers of the Gospel, to the unknown multitudes who out of a simple faith in Christ are courageous enough to give their testimony concerning him. In my judgment the highest possible service we can render the world at this time is to put into our Christian propaganda the finest possible determination to see it through. By so much as our efforts aid in the spread, interpretation and demonstration of Christian living, by so much shall we help to end the present *regime*. An East Indian philosopher, in writing of the gospel of Buddhism, remarks in his introduction upon the well-known difference between the man of the East and the man of the West. The Easterner is a man of thought; the Westerner a man of action. Our characteristic vice, he thinks, has been in despising reflection and meditation on the deeper implications of life, but says he finally, "What would we in the West be willing to pay now for the *word of wisdom* that would end this terrible war?" We have that word, my friends, but we do not deeply believe in its power. We discuss it and praise it and superficially believe it, but down in our souls it has not yet profoundly moved us. Once realize that our help of God is supremely lodged in the word of our testimony; in the fact that we are real Christians, full of the spirit of love and passionate advocacy of the Lord Jesus Christ, and we shall help this war-torn world of ours a little closer to the realization of the end, for which our heavenly Father has made such sacrifice and for which He has given His only Son.

There has been a deal of talk in our time about religion as a quest. It used to be a quest, but surely, my friends, that quest was meant to end at the Cross. He who cannot end it there is going to be an aimless wanderer in a world of deepening shadows.

It is useless to speak of the joy of suffering in a righteous cause, unless that cause shall ultimately triumph. There must be an end to tears sometime. Our Saviour emphatically said, "When the Gospel is preached everywhere, then shall the end come." I do not fully comprehend the implications of that tremendous word, but this I believe, that the Christ who seems to many so weak and thwarted and neglected shall reveal himself as the Lord of Power and Glory. The end may be far distant; be it so; still we can hasten it by the word of our testimony. The needful thing is to increase the volume of testimony, until it covers the world, as the waters cover the sea.

Some day, it may be near, it may be far, the Master of us all will close up the business; and great will be the reward of those who through their testimony have made Christ real. They shall pass through this world of trouble, trials and half-realized expectations without complaint, to reach at last those great heights, where in cloud-encircled serenity God waits, with longing and with yearning—unutterable yearning—for the homecoming of His children."

HELP NOW—AND AFTERWARDS!

DR. ROBERT SPEER never spoke more wisely than when at the great missionary meeting in the New York "Billy" Sunday Tabernacle he made use of these words:

If ever there was a time when selfishness in individuals or nations appeared insufferable it is now, when we see almost every people in the world lifting up its hand and asking for sympathy and for help. We today are not reduced to the call of one man in a dream at night. We see whole races of men lifting up their hands in appeal, and any one who has ears to hear can hear across the land and across the seas their cry for help—and help now.

But let no one imagine that the discharge of immediate obligations to a smitten world will meet the situation. Needs multiply on every hand. After the war rehabilitation will demand sacrifices as great as those required for military operations and attendant relief work. The tendency, however, will be for us to revert to former standards and practices. "Millions for defense," but not much for prevention, for those means which make war unnecessary, for education and religious institutions which are known to lift men above selfish considerations—this has been largely the policy of the past. Will we, along with all the other high ideals and purposes we are outlining for ourselves and the world, remember to provide adequately for the great missionary propaganda which, if it had been properly supported and developed, would long ago have made a different world. Again we quote from Dr. Speer's address:

There is no Christianity in the world today except the Christianity that is due to the Foreign Missions activity of the early Church. There is no Christianity even in the land where Christianity began except what is brought back to it. If Christianity is not a good thing we ought to discard it; if it is a good thing we ought to distribute it. We are under obligations to share it with every man in the world. Fairness and common honesty require us to protest, in this hour, against any tendency to contract or postpone the Foreign Missions activity of the Christian Church.

PERSONAL.

REV. AND MRS. EUGENE BELL, and Rev. and Mrs. J. V. N. Talmage, of our Korean Mission, expect to sail, returning from their furlough in America,

Tableau of the Army, Navy and Red Cross at Cardenas, Cuba.

on the Empress of Asia, leaving Vancouver on March 14th. Thankful that there are no submarines in the Pacific, we wish them all a safe and happy voyage.

Rev. D. James Cumming, who has been for sometime one of our waiting appointees, has been designated by the Executive Committee to be sent out as soon as the way is clear to take the place made vacant by the death of Rev. Thos. E. Wilson, of Kwangju Station. Mr. Cumming will sail as soon as the necessary arrangements can be made. The question of securing passports and sailing dates always involves some delay during these war times.

Miss Edmonia R. Martin expected to have sailed for Pernambuco on February 15th, but that steamer was called off by the British Government. She will sail just as soon as arrangements can be made, which will probably be some time in March.

Miss Susanna A. Colton, of Chunju, Korea, has just returned home, and her address until further notice will be 150 Hicks street, Brooklyn, N. Y.

Miss Lillie O. Lathrop, of Kunsan Station, has also returned, and her permanent address while at home will be Decatur, Ga.

Letters from North Brazil inform us that Miss Leora James, who has been connected with our girls' school at Pernambuco, has accepted an offer from the authorities of the school at Natal, organized under the care of a special corporation in that city, to teach domestic science and to assist in or-

March of the Nurses in the Red Cross Benefit in Cardenas.

ganizing the school system of the State of Natal after the methods prevailing in this country. The North Brazil Mission has granted Miss James' request to accept this call, and we are led to believe that she will have a great door of opportunity opened before her in this new work.

Miss Kilgore, who was connected with the Charlotte Kemper Seminary at Lavras, moved to Pernambuco some months ago and will be connected with the work of the girls' school there hereafter.

A card from Miss Mary Kirkland, dated January 19th, says: "We got to Kinshassa last night and came aboard the Lapsley at once. The Methodist missionaries are going up with us. I have just one complaint about traveling in Africa. I have not enough eyes to see all there is to be seen."

A note from Miss Craig, written from Cardenas, February 12th, states that at the holiday entertainment of the Presbyterian Girls' School a collection for the Red Cross was taken up amounting to $1,316.40. Herewith are some pictures illustrating some tableaux presented at the entertainment. Three hundred and fifty-two pupils have been enrolled in the school since September, and there is now a waiting list of about 30. The school this year is entirely self-supporting on the native side of the work and is also paying part of the salaries of the missionary teachers.

We extend a cordial welcome into a troubled world to Master Carroll Bennett Morgan, who made his debut on the stage of life at Haichow on August 25th, 1917. We trust that he may live to see a world at peace and a world in which the triumph of the gospel over the powers of evil has made future wars forever impossible.

On December 10th the Yencheng Station also received a reinforcement, with whose

Rev. D. James Cumming.

advent the Executive Committee had nothing to do, in the person of a daughter born to Rev. and Mrs. C. H. Smith, to whom we extend our congratulations.

Going back to May 11th, 1917, we would extend our cordial welcome to Master Hugh Howard McFayden, who put in his appearance at Hsuchoufu Station on the above date, and whose arrival has not been previously announced.

Rev. and Mrs. W. Frank McElroy announce the arrival of W. Frank McElroy,

Red Cross Nurses in the tableau which netted over $1,300.

Tableau of A Red Cross Unit "doing their bit."

Jr., November 6, 1917. Weight 6 lbs., 13 oz. Luebo, Congo Belge, Africa.

Rev. and Mrs. J. N. Montgomery report their safe arrival in China. They are assigned to Hwainfu Station, but have gone temporarily to Nanking for study at the language school, and this will be their address until further notice.

Rev. and Mrs. C. F. Hancock are making their furlough home at Austin, Texas. In a recent letter Mrs Hancock writes: "We know what our board has to face in the fall of exchange in China and we truly hope the need will be met. To show how our missionaries on the field feel about it I quote from a letter just received from one of our friends in China. You can publish this if you like. 'Tell us how the Church feels about our mssion work while the war is on. Are they going to stand right up to the sacrifice demanded of them at such a time as this? If not, I think some of us had better join the army and do that kind of work, thus allowing our salaries to help the work out here as much as possible. If necessary, I should be tickled to death to join 'Uncle Sam's' boys over there, 'Somewhere in France.' However I see the soldiers' work here as the first and hardest duty resting upon my heart and I'll stay by it as long as I have a support.'"

"What Will You Do To Help?" from the tableau given by the Presbyterian Girl's School, Cardenas, Cuba.

In a recent letter from Miss Ella Graham, of Kwangju, Korea, she says: "Ten years of life in Korea have just been completed; ten happy years. Not for one single moment during all this time, even in the midst of most trying experiences, have I wished that I had not come." The letter relates a great many very interesting experiences, among which the following seems to be worth preserving. It is a quotation from the sermon of a native preacher, delivered in her presence. Speaking of the sacrifices which people have made for the cause of Christ, he said: "Look back to Old Testament times. There we have Daniel, who refrained from marrying, believing that he could serve the Lord better as a single man. Coming down to New Testament times, we have in Paul the same thing. Even *now* we have with us today this American lady, who has done the same thing." Miss Graham's comment on this remark is: "How much credit I receive that is not my due!" Another interesting incident given is that of a leper who supposedly was brought to Dr. Wilson's Hospital for a serious operation. When the doctor and his assistants had made ready and the patient had been chloroformed and prayers had been made for the success of the operation, the patient was uncovered and found to be a different person from the one on whom it had been planned to operate. After awhile the man awoke, disgusted to find himself still whole. On being questioned as to the reason of this proceeding, he replied that the other man could not come that morning and he had come to take his place. He said that the doctor told him a year ago that he needed an operation and he thought this was a good time to have it.

The friends of Mrs. L. Nelson Bell, of Tsing-Kiang-Pu, China, who was formerly Miss Virginia Leftwich, of Waynesboro, Va., will deeply sympathize with her in the bereavement that has come to her in the death of her mother at Waynesboro, on January 3d.

"Near the Trenches."

TO MY FRIENDS

I WISH to say *good-bye* and *thank you*, to my dear friends, through the SURVEY. Not having the gift of pen, I can not say what is in my heart, but be sure that your kindnesses have not been wasted. The monies given have done and will continue to do great things, as we shall be reminded again and again, by the articles bought, of the kind, thoughtful friends in the dear home land and we shall be strengthened.

I have enjoyed *you*, *one* and *all*, *little* and *big*, *old* and *young*. Your homes are as so many hearth fires lighting the way for me to climb higher, as in "Excelsior," and as in "Excelsior," the road is difficult, and I need those hearth fires to cheer my heart. I do not go sadly. Except for natural heart-aches and leaving my dear ones, I go gladly. 'Tis a good thing we are doing and I am glad to do it.

I ask for your prayers and your remembrance. Do not forget that it takes *money* to make missions a success. I am asking that *each one*, who has heard me talk *add* 25 cents or more to her gift to missions. If everyone to whom I have spoken will do this—and surely it isn't much to ask—the Executive Committee will have an increase of over $2,000.00 a year and O! what a joy it would be to me to be able to add to the executive fund.

This is not all. I am going back with nearly everything I need, because kind friends have helped me in so many *thousand* different ways. Your presents are going to do mission work, too, dear friends. Pretty bags, pretty handkerchiefs, collars, *ties*, *soap*, *powder* and many other useful and pretty things shall do mission work for you. Now, that you have done so much, do a lot more. *Pray for us*. Give to us through the Executive Committee and *love us*.

With dear love for all, from

EDMONIA R. MARTIN.

Miss Edmonia R. Martin, Pernambuco, Brazil.

THE KANAMORA CAMPAIGN IN NAGOYA

R. E. McALPINE.

SOME time ago I told of the visit of Mr. Kanamori in January, when he told us the story of his religious life, and also consulted with us about a campaign in this city and the populous plain around it. Now let me tell of the work resulting from that first consultation.

As it had been agreed at once that we were to have the campaign this fall, earnest efforts were made during the spring to get the pastors stirred and started toward organizing the churches for preparatory prayer and endeavor, but with scant success. The ministers' meeting here is so numerous and dignified a body that its movements are always deliberate; it is so afraid of being rash and precipitate that it is usually caution magnified. This time, therefore, it was true to the principles and spent the entire spring appointing one committee and then sitting down waiting for that committee to act. When we missionaries would speak of getting started to work, the replies were always plausible and deliberate. Consequently it was early summer before any action was really taken, and then the plans formed were exceedingly meagre and limited for fear of lack of funds. During the summer, Mr. Kanamori, hearing of these things, arranged to give two days to our Christian community, hoping for greater impulse to be imparted. His strong personality and earnest spiritual appeals, first to the workers and then to the union meeting of Christians, had a fine effect, moving them greatly, and getting adequate plans formed and funds raised. But even then, there was no general movement for concerted prayer, and not till just before the campaign actually opened were there any special meetings to pray for the work. In consequence, there was a lack of spiritual power among the Christians all through the meetings, which hampered them no little. For even Moses needed Aaron and Hur to uphold his hands.

But even so, the two months' work of Mr. Kanamori brought a great blessing, and was almost epochal in its results. Giving the first half of November to this great and wicked city, he spoke three hours nightly in the largest theater to be had in each of five different sections of the town. Then right up till Christmas he has been doing the same thing in all the outlying towns where we have any chance to follow it up. And his message was grand. As we saw him standing night after night proclaiming the pure gospel in language level to the apprehension of the most unlearned, and with a direct earnestness which ought to have brought conviction to all, our hearts went up in profound thanksgiving to the God who had sent him. Times without number through the long past years we have helped to organize theater meetings, only to see the speakers largely throw away golden opportunities, talking round the outside, and never getting to the heart of the message. Now, it was pure joy to hear this man, so fluent and so simple in speech, mightily pour forth the blessed message we had so prayed to get delivered to the multitudes.

Every night he limited his finely trained mind to the same simple message, giving about an hour each to the three points—God, sin and salvation. The first two were such an arraignment of the superstitions and of the rotten life of the people as only his intimate knowledge of his race could present, and his oneness with his people justify. No foreigner would have known enough, or would have dared to lay bare such race secrets. But this man could calmly press home the most searching propositions and so skillfully that none even thought of growing angry; the rather all moved onward with him to his condemning conclusions. His final point was a most moving presentation of the suffering Saviour; but this was unfamiliar ground to many and they failed to follow to his great conclusion there. Yet many did. And the fifties and hundreds who each night have signed the decision cards will when all districts have been heard from, go well past two thousand souls. Large numbers of these will not at once accept our invitations and attend gatherings in the churches, but those who already have come will be a great addition. And those who hang back now, and also great numbers who failed to sign at all, will not forget. They are already showing more interest, dropping in at street chapels, buying Bibles, and coming into the range of Christian influence as they would never have done without the great push they have thus received. And to us also has thus been opened the door of free access to the presence of all of these, and the right to appeal to them as never before. In all three of our Christian schools in this city there was practically a clean sweep of all pupils who were yet indifferent, and now we now have classes training for baptism for about all those who are yet unbaptized. This alone is a grand result, worth all the outlay.

Nagoya, Japan, Jan. 3.

ALLIES.

MRS. R. C. MORROW.

SOMEHOW or other the impression has gotten abroad that since the Mexican revolution began, our missionaries have been recalled from their stations, that they are refugeeing in the United States, and that the work has been practically abandoned.

To a person supposed to be quite up on mission work, I made the remark that Miss Lee was paying twenty-five cents a pound for sugar down at Victoria.

"Why, surely you don't mean to say that any of the missionaries are back in Mexico!" she exclaimed.

"Why, surely I do; surely, they are all back, women and babies included, except the Shelbies, who have been loaned to Cuba until we open up our new field in Southern Mexico, and the Morrows, who are temporarily allied to Texas-Mexico," I informed her. I also informed her that the Foreign Mission had permanent work in Brownsville, Texas, under Rev. W. A. Ross, and at San Benito, under Miss Dysart.

Her idea sems to be the prevailing idea of the Church, and none could be more erroneous or more detrimental to the interest that should be taken in the work in Mexico. It is easy to trace the birth of such a notion. At one time, when armed intervention by the United States seemed imminent, it was deemed unwise for Americans to remain in the Mexican republic. By order of the State Department, the missionaries withdrew to the border, from where the male members took trips back and forth to their stations. Also at the time of the punitive expedition under General Pershing, the missionaries were called to the border. But even then, the men went to take salaries to the native workers and to consult with them and encourage them.

A study of our annual reports (but who studies annual reports, I'm sure I don't) for the years since the upheaval hove up, will show that though the missionaries could be classed as birds of passage, there has been a steady increase in attendance upon our church services. In many instances, the faithful Mexican ministers have stood bandit robbery, food famines, and sickness without medical attention.

At the height of the Mexican revolution, there was a general exodus of Mexicans from their "patria" to Texas. This gave plenty of work to the refugeeing missionaries. But since conditions in their native land have improved somewhat, a great many Mexicans have returned home. The fear of their sons being drafted into the United States army has driven many Mexican families back beyond the Rio Grande. Thus the border work has been lightened. Many churches in Texas are depleted and it is well that the missionaries have been able to return to Mexico. Now for nearly a year they have been "at home" at their respective stations.

The Graybill Memorial School, which began at Montemorelos with such bright hopes, has been closed since the first battle of Montemorelos, but the doors of opportunity have not been closed to the students of the G. M. S. Some of its best students have seized the opportunity of coming to Texas-Mexico. One of the G. M. S. boys, Rodolfo Torres, is now a student at Arkansas College, others are at Coyoacan College in Mexico City, and one is at the State Normal College in Monterey. Some have married and others have fallen by way or disappeared from our circle of notice. Of course there is many a young boy who has lost his opportunity of an education and even of salvation by the temporary closing of the school, but there are two encouraging results of the revolution that I should like to mention in closing.

The fact that for long periods of time the prop of the missionaries' presence was taken out from under the native brethren, has been a test of their ability, and they have proved capable and faithful and have developed a degree of self-reliance that they lacked before.

Another good that has sprung up out of the revolution has been the alliance between the Home and Foreign Mission work among the Mexicans. Let him that saith, "I don't believe in Foreign Missions," get busy and send something more substantial than hot air to Texas-Mexico and also to the Foreign Mission Board, for that Board is supporting one teacher in a Home Mission school, and Carlos Poy, who was a

A Grammar Class at Tex.-Mex.

Home Mission boy, is now in Mexico, and Jesus Torres, who was a G. M. S. boy, is now at Texas-Mexico, and Lino Delgado, who was a G. M. S. boy, who came to Texas-Mexico for two years, has now returned to his own country to study in his own language how to preach the gospel there. Thus you see we are all mixed up, back and forth across the river, and shame it is on those who don't believe in Foreign Missions, but who do exalt Home Missions that many a Mexican is returning with American clothes, American hair-cuts, American lingo, but without the American Bible. It is our purpose to give the Mexicans at Texas-Mexico the Bible with its gospel of salvation through Jesus Christ and our hope that they will be saved to serve.

ANNUAL REPORT TO THE AFRICAN MISSION.

REV. A. C. MCKINNON.

YOUR Congo Mission has finished another year of service for the Master in this dark land, and we come now to the pleasant task of making known to you how the Holy Spirit has prospered us. Our report for 1916 showed the largest ingathering of any year in the history of the mission. 1917 shows a still larger number added to our roll than were added last year. We report this year a harvest of 3,161 souls brought into the kingdom on profession of faith, and we rejoice to note encouraging progress along all lines of our mission work.

Especially gratifying is the progress that has been made in the matter of self-support and self-government. The three native pastors who were ordained to the full work of the ministry have done splendid work, and have fully justified our confidence in them by their wisdom, their devotion and their untiring zeal in the work of the Lord.

The general health of the missionaries has been, on the whole, very good. We recall only one case of serious illness during the year, that of Mr. Stegall, whose life was despaired of for several days, but was finally given back to us, as we believe, in answer to united prayer after medical skill had exhausted its resources.

Luebo grows more beautiful from year to year as the old mud buildings give place to neat brick structures, which also have the advantage of being permanent. The well-kept avenues and grassy lawns, with neatly arranged tropical trees and shrubbery, over the large compound, speak well for the aesthetic taste of those who are responsible for these improvements.

The large native village, with its population of something like 20,000, has been laid off into regular streets like a city at home, the houses numbered and streets named. These changes not only add very greatly to the looks of the village, but also make it possible to do pastoral work among the people with system and order. The village has been divided into three sections with a large chapel built in each section, and a missionary is assigned to each of these divisions as pastor. This plan was made necessary by the continued growth of the congregation, which has been for a long time larger than the seating capacity of the one large chapel on the compound.

These different sections have been so well organized under the efficient direction of Mr. Martin and others that the conduct of almost every individual Christian is brought under the scrutiny of some assistant of the pastor each week. They know who goes to church and who does not; they know who gives to the support of the work and who does not; they know who sends his children to school and who does not, and instead of the natives resenting this kind of oversight they rather appreciate it as a manifestation of the pastor's interest in their welfare, Before each quarterly communion the church members are carefully examined and any who are found to be shirking or doing anything not in keeping with Christian conduct are disciplined. On communion days only professing Christians are permitted to attend the service. so that we have no disturbance from uninterested spectators, and also have plenty of room for all who have a right to be present.

EDUCATIONAL WORK.

The *Industrial School* reports the addition of courses of instruction in shoemaking and tailoring. This school is sending out boys with a knowledge of carpentry, bricklaying, ivory carving, tailoring, shoemaking, etc., who, in future years, will do credit to the institution, as well as help to build up a self-supporting church. Mr. Stegall has been enlarging the capacity of the school as fast as possible and the increased enrollment grows with the added accommodations.

The *Evangelists' Training School* has had a very successful year. The graduating class which went out in June numbered 25, while 62 others finished the special

course and were sent out to regular evangelistic work. At present there are 74 in the preparatory department; 24 in the first year class; 15 in the second year class and 35 in the third year class, making a total enrollment of 148. The principal, Mr. Crane, is planning an extended trip among the out stations during the month of December to gather up additional students. In addition to the regular literary and Bible course all students are given some instruction in agriculture, which they are able to pass on to the natives in the out stations where they are sent.

The Experimental Farm has come to the rescue on the food question, so that instead of suffering from the curtailment of imported food, we have lived almost as comfortably as if no shortage had occurred. It is true that we have felt just a little disconcerted at times and have had some little difficulty in always agreeing that a substitute was as palatable as the thing substituted, but in any case we have not suffered from hunger. Peanut oil has taken the place of lard and cooking fats; manioc root, millet, corn and plantains have furnished a large part of our bread supply; cane syrup and brown sugar, both made from native grown cane, have largely replaced the imported granulated sugar. Fresh vegetables have been plentiful and of greater variety than usual. We have plenty of native coffee, rice, potatoes and fruits, also fresh meats, such as goat, mutton, chicken, fish and wild game at times.

A vote of thanks is due to Messrs. Arnold, Crane and Edmiston for their efforts in providing most of these things. Very little has been done in the way of agricultural experiments and very little definite instructions given to the natives in this department owing to the fact that Mr. Hillhouse was not here much of the time. His furlough being due in the spring he undertook a trip to Lusambo with the idea of going home from there after a short stay, but later decided to wait for a less dangerous season of ocean travel. Lusambo station has greatly benefited by the delay.

TRANSPORTATION.

The Lapsley made only four voyages during the year. On one of these trips she was hauled out of the water at Dima, headquarters of the Kassai Rubber Company, and given a thorough overhauling and was freshened up by a fresh coat of paint, which added much to her general appearance. For this much-needed piece of work the Kassai Rubber Company presented no bill, in as much as they claim indebtedness to our medical staff for looking after the health of their agents here and at Lusambo.

MEDICAL WORK.

The Medical Department boasts now of the completion of the large McKowen Hospital plant with its 56 beds and other splendid equipment. In spite of the unavoidable shortage of supplies and of the various other hindrances the work of this department has been carried on with phenominal success. The report shows 47,461 cases treated, with 656 in patients and 28 operations performed. In some of these operations Dr. Coppedge was assisted by Dr. F. C. Carr, of the Kassai Diamond Fields, near Luebo. The mission joins with the medical staff in expressing to Dr. Carr our sincere appreciation of the valuable services thus rendered by him.

The transfer of Mrs. Edhegard, who is possibly better known as Miss Miller, to the new station down in the Baluba country, was a very great loss to the department as well as to the work of Luebo station as a whole. This change was made necessary by the urgent need of some kind of medical assistance in looking after the health of our missionaries so far removed from any white settlement where the services of a doctor might be obtained.

This situation emphasizes the crying need of additional doctors for this field, not only to guard the health of missionaries, which is only a small part of their usefulness, but also in helping to win the confidence and friendship of the masses and thereby better prepare them for the gospel message.

WOMEN'S WORK.

The ladies of the mission have been very active in their special work among the women and children of the village, and through the initiative of Mrs. Motte Martin some separate organizations have been effected, such as "The Camp Fire Girls," and "Boy Scouts." These are very popular with the children and they add one more very effective means of keeping in touch with them.

South Luebo or "Monkey Park," as it is more familiarly known to the members of the mission, is a rather difficult field, due to the fact that the people on that side of the river are not as much interested in the gospel as they are on the mission side. The fact is that we are dealing with a class of people on that side who went across from the mission in past years largely to escape the restraining hand of the mission in their alcohol making and other forms of vice. They were left largely to themselves at first, But soon they began to see their mistake, especially when they began to make comparisons between the happiness prevailing on the north side, from which they had come,

and their own misery arising from their evil practices.

After careful consideration of the advantages of holding as much of our home base as possible under our influence, because of the effect it would have on the work in the out stations, it was decided to open a small station here. The wisdom of this course has been more than justified by the results. This church now has a membership of 332, of whom 92 were added during the year. There are 15 out stations or places where regular services are conducted under the management of the station. We have a daily average of 944 in attendance upon the teachings of our evangelistic force.

The prison work is an important feature of our station here. The elders have access to the large body of prisoners, and a friendly word to them in their trouble is keenly appreciated. Many of the prisoners come out to freedom with a new motive in life, and as they return to their villages all over the Kassai many of them carry with them a desire for further instruction in the gospel. Many of them come from villages where the gospel has never been preached, and sometimes their influence opens up the way for the gospel into heathen villages.

Through this station we also have an opportunity of keeping in touch with the State officers and of knowing them personally, as well as allowing them a better chance to know us and thereby bringing about more amicable relations.

Ibanche, which is the gateway to the great Bakuba tribe lying to our north, has had a very successful year under the efficient management of Mr. Edmiston. The attendance at the morning prayer services at Ibanche and her out stations average over three thousand souls, while even greater numbers attend the Sunday preaching services. There are 1,084 reported in the catechumen classes connected with this station, and 195 additions on profession of faith during the year.

The village work is well organized among both men and women with committees appointed to look after the sick and needy and to keep up a lively interest in all departments of the pastoral work. Mr. Edmiston has a large number of Bakuba boys in training, from whom to select evangelists later on.

In the Industrial Department, which is confined largely to the one subject, agriculture, we find a lively interest manifested by the natives, who are being taught to grow many kinds of vegetables, including Irish potatoes, which they can always sell to the white population at Luebo. It is a real treat to visit Ibanche and feast on the good things Mr. Edmiston furnishes from his garden, such as white headed cabbage, beans, celery, tomatoes, onions, potatoes, etc., some of which have never been successfully grown around Luebo. This department also operates a large syrup and sugar refinery, which supplies the whole mission with these much needed articles of food.

Bulape station was opened in 1915, and, considering the many difficulties under which this work has been carried on, it is surprising to see how much has been accomplished in so short a time. At times the work was left with only one man on the job. There are only two couples and a single man, with work enough for twice that number. Instead of building a lot of temporary houses they have built substantial office buildings large enough to give them shelter, while the permanent brick structures are in course of erection. One of these brick houses is already well under way and it is possible even now to see something of what this new station will be when all is completed. The office buildings, which are now occupied as residences, will then revert to their originally intended use with almost no loss arising from wasted energy.

This station was designed as the center of the Bakuba work, from which they hope to reach out into every nook and corner of Lukenga's kingdom. Already Mr. Wharton has classified and reduced to written form a large collection of the words and phrases of the native language. Starting, as they did, with only three or four trained native evangelists, they have, necessarily, had to go rather slowly; still they have made progress and are at present holding 53 out stations with only 16 evangelists. They report good attendance upon all the regular services with over three thousands under Christian instructions. When we recall the conservatism of this people we can but wonder at the hold the gospel of our Lord is gaining over them. This station, like Ibanche, is laying great stress upon the training of future workers by keeping a large force of young boys under personal oversight. The present king, Lukenga, is openly friendly to the mission, but being weak and vaccilating in character, his influence is not assisting our work to any great extent.

Mutoto has had a very successful year notwithstanding the heavy drain on her official staff in opening up the new station down in the heart of the Baluba country. They report 896 additions on profession of faith, in spite of the fact that they have not been able to visit some of their out stations for eighteen months. Had it not been for the good work of the native pastor, Kacunga, much more of their territory would have had to go without a visit and the results would have been smaller.

The attendance upon the regular services still remains good both on the main station and among the out stations, while the number of enquirers continues to grow larger all the time. Both Mutoto and Luebo have added further requirements to the former standards for admission into the Church, lest out of these large numbers who are applying, too many might be admitted without sufficient knowledge. Among the Luluas there is a very strong prejudice, on the part of the men, against all kinds of work, but more especially the work of making fields. Of these we require that every male applicant who is physically able to work, show that he works. In addition to this, we further require that all applicants, both male and female, be able to read in the first reader unless they can produce a good excuse for their inability. We make the latter test because of its bearing on their interest in the Holy Scriptures, which we hope to have completed in their own language before many more years.

In spite of these tests along with the memorizing of the catechism, which is something like our Shorter Catechism, and the examination as to their personal knowledge of the plan of salvation, all of which would discourage any who are not thoroughly in earnest, we still find the number of applicants who fail on some one of these requirements is larger than the number accepted.

The Medical Department of Mutoto has treated upwards of 12,000 cases during the year. Dr. King has carried on his work under rather trying conditions, having no building for his department worthy of the name of hospital or pharmacy. Funds are now in hand, however, for the erection of more commodious quarters, thanks to the generosity of Mrs. James A. Butler, of Millersburg, Ky. For a part of the time, Miss Sophia Carlsson, who came to us from the Congo Inland Mission about a year ago, has been assisting with the medical work in the capacity of nurse.

The day school continues to flourish, though the former system of compulsory education which was enforced by the chief of the village, has fallen into disuse recently. Mutoto is also planning for the needs of the future by keeping a large force of young boys under the personal care of the missionaries. From this number will be sent the choicest and most faithful into the training school at Luebo, who will ultimately be brought back into the work as evangelists and teachers.

Mrs. King has a class of thirty promising young pupils in French, in addition to the course of instruction she has provided for the missionaries. Mr. Smith reports that almost all the missionaries are now able to say "*Bon jour, comment allez vous*" as fluently as if they had been brought up in Paris. This speaks well for Mrs. King's ability and patience.

Mr. Cleveland has just completed a much needed administration building, which contains separate rooms for the business department, the evangelists' conferences and a place to store the goods of missionaries while at home on furlough.

The ladies of the station have organized a class for the wives of evangelists who are near enough to attend. This move will add greatly to the efficiency of the out station work, as a trained wife means almost the same thing as an additional evangelist in a village.

Lusambo, during the first five months of the Church year, as well as during the entire previous year, was handicapped by a shortage of missionaries. Mr. and Mrs. Bedinger being the only members of the station during all that time. In March they were made glad by the arrival of Dr. and Mrs. Kellesberger, Mr. Hillhouse and Miss Carlsson; the latter two being sent to Lusambo for only a short stay. Mr. Hillhouse expected to be there only a few weeks, but when the submarine menace loomed up to such threatening proportions he decided to remain until the situation cleared a bit. As a result of this delay Lusambo station, by making use of Mr. Hillhouse's very valuable service, now boasts a new pharmacy with operating room, and also a new residence. He has also made and burned some 25,000 good brick, and has added greatly to the beauty of the station by making paths and planting flowers and shrubs over the compound. The concession has been enlarged recently and now contains twelve and one-half acres.

The statistical report shows that this has been the finest year in the short history of the work. In each department substantial and encouraging gains have been made. Eight regular evangelists and twenty-nine voluntary teachers have been added to the force; 174 converts were added on profession of faith; there was an increase of 193 in the catechumen classes, of 313 in the Sunday schools, and of 730 in the average attendance at the services on Sunday mornings. The total Christian constituency now numbers 1,383. The average attendance at the early morning prayer services was 1,135. As an evidence of the sincerity of the converts it is only necessary to mention their growth in the grace of giving. The goal set at the beginning of the year was the doubling of their last year's gifts, but instead of doubling they trebled them, giving in all the sum of $317.80, which is a very large sum when you consider the extreme poverty of the people. It is more than half of the cost of the entire out station work of that field. The above figures are very

remarkable in view of the fact that five years ago there was not a single baptized convert in all that region.

The medical department received a very strong impetus by the arrival of Dr. and Mrs. Kellesberger. They report 16,525 cases treated during this year. Many operative cases await the arrival of instruments and other needed supplies which have been delayed in transit.

New Station. This youngest child of the mission has not yet been dignified by a name. It is located in the village of Mbua Matumba in the Katanga District, beyond the southeastern border of the Kassai, about 150 or 200 miles beyond Mutoto, in the general direction of Elizabethville. The native population through this section is very dense and the villages very large. The Methodist Church (North) has a station some 350 or 400 miles beyond this place and they tell us that our Baluba people reach to and beyond their station.

There is very little of a definite nature to report from this new station as the work is so new down there, but we mention it as a matter of general interest because it now begins to appear that we are to find some boundaries to our work if we keep pressing on. Mr. and Mrs. McKee, with Mr. and Mrs. Edhegard, have been placed in charge of this work.

In this connection we would record our grateful appreciation of the unselfish services of Mr. Edhegard and his two colleagues, Mr. Talifssen, of Bulape, and Miss Sophia Carlsson, of Mutoto, who have come to us from the Congo Inland Mission. These devoted workers are entirely supported by their own mission board in Sweden, and are giving their services to our mission gratis. They hope, however, ultimately to establish another mission somewhere in the Congo.

LITERARY WORK.

We failed to mention, in its proper connection, the completed translation, by Mr. Morrison, of the four gospels and Acts. These have been put into the hands of the printer and will soon be ready for distribution to the native church. We also mention the translation, by Mr. Vinson, of the first two books of the Old Testament. The two brethren mentioned in this connection have been set aside by the mission for this special work of translating the whole Bible. We rejoice with them in what they have been able to do toward this end, and we look forward with interest to the time when we can give this Book of Life to our people in their own tongue.

In summing up the work of the year we find many reasons for encouragement. The 3,161 converts; the 17,268 total membership; the 35,648 pupils in our schools; the $1,714.30 native contributions; the increased interest manifested throughout the entire field all speak of progress. We record our deep sense of gratitude to Almighty God for His wonderful blessing upon the work of our hands, and we disclaim any credit to ourselves for what has been done. His power alone could accomplish this mighty work, and to His name be all the glory!

In conclusion, we call upon you, our brethren, at home, blessed as you are with so many tokens of God's favor, to allow this report to speak to your hearts of the needs in this dark land, and to encourage you as it has encouraged us to a deeper determination to win this whole country for the kingdom of our Master. He is breaking down the obstacles that rise up before us and he is calling to us to do our part. Will we not do it for his sake?

From Rev. R. D. Carson, Pastor of Saltville, Va., Presbyterian Church:

Coincident with a large increase in the number of subscribers to the Missionary Survey in my congregation, there has been an increase of about 500% in the offerings to Foreign Missions. There must be some connection.

A NEW RECRUIT AND SOME OTHER THINGS AT MUTOTO.

REV. PLUMER SMITH.

HERE is a film of our boy, John Newton Smith, alias Loompoong. He was about a year old when this was taken. If you have not space to put it in the SURVEY would you mind sending the film to my father, Rev. Newton Smith, New Madrid, Mo.? Loompoong is the first white baby born in the Luluabourg district, and the only white boy born in that district. When I went to Luluabourg to register him before he was a month old, I told the State man that I thought as this was the first of its kind, in fact, the only one in captivity that he should give Loompoong a "dash." He said that it was done the other way with them, so I gave him one dollar for Loompoong. He in return gave me a paper for Loompoong, stating that he had been born under the proper surroundings. Without this paper Loompoong could never be married. Remembering my past experiences I could well appreciate the importance of such a document. I want to get Loompoong married as soon as possible, as I am afraid the white ants may eat up that paper. The State men had a hard time of it. The law required that the certificate of birth should state whether the parents were African or European. They readily agreed that I was not African, so I must be European. I resented this. After the four State men had discussed the matter for about an hour and I still refused to be anything but "American" de Amerique, they finally very reluctantly put it down that way. It is a strong palaver out here to be born, be married or die. I never wish to repeat any of these performances out here.

Mr. Crane has torn himself away from Luebo for a short vacation and is out here for six days to let us look at him. But his primary purpose is to pick out some men to go back in to Luebo to the Theological school.

We are all well at Mutoto. Mr. Cleveland has just gotten back from a trip and Friday of this week Dr. King and I pull out for a trip of two weeks. We have kept Dr. King so close with so many babies to look after that he can't get off the hill very often.

We had 45 in our boys' academy here, but as this is vacation month, many of them are away, then also we are sending about nine of them to the Theological school at Luebo. We hope soon to start a home for girls. It is so hard to do much with the women and girls. In some villages the women and girls do not even attend the services.

It has been two months since we have had any foreign mail and as there is yellow fever at Matadi, it may be two months more till we get any.

Our work has not grown much this past year at Mutoto, due to the fact that the ma,ority of our trips have been devoted to opening up the work in the Buluba, especially establishing the station at Mbua Ma-

A New Recruit to the Mutoto Station. His name is John Newton Smith, alias Loompoong.

tumba. I was down there for awhile with McKee, away from Mutoto four months and four days. The work down there is growing in spite of the persecution of the R. C. Mbua is about 120 miles from here.

Our native ordained pastor, Kachunga, is an unusually efficient man and is doing good work. Perhaps you remember him as the boy who was with Dr. Morrison in America for two years about 1905, helping him in his translation work.

While we are not getting much food from the foreign land now, yet with the native foods at our command, we are living fine.

Mutoto, December 5th, 1917.

OUR NEW CONGO STATION.

REV. PLUMER SMITH.

HERE are a few items from me from which you may get something for your work, *s'il vous plait.* I will write you a letter then if you think well to use any of it, well and good. If not this typewriter paper starts off a fire just fine during the cool November days.

As a boy, I often wondered what it would be like to be the only missionary on one station. For once in my life I have the pleasure of holding down the front trench all alone. Rather, I should say, that I am in it; I am afraid that I am not holding it down much. Leaving home April 19th and visiting the out stations for three weeks then coming down here to be with Mr. McKee. We were here together till last Saturday, when he went in to Mutoto to get his wife and daughter, as well as Rev. Sixten Edhegard and wife. McKee has been gone six days and will be back in two weeks more. As there was much to be done in the meantime and also as "Chief Anger," the Roman Catholic priest, takes advantage of our absences to oppress our friends and persecute our native Christians, we thought best that I remain till they get back. I have dug trenches, worked in brick, doctored, and incidentally preached about five times since Mr. McKee left. I hope that I will not be forced to retreat.

One of my boys declared that a buffalo passed within one-half mile of here a few days ago. I have been keeping the goats of Mr. McKee tied on the porch at night so that if a leopard came along I would give him one, but how to appease the buffalo I did not know. Having no doors, I wished that this house had been built without doors rather than places for doors as Robinson Crusoe did. I owe some old buffalo a debt. The last night on my way down here, I slept fifteen miles from here. By four we were up and moving. The chief of the village came out to say "Good-bye." He warned me that the elephants and buffalo did not allow travelers to cross their dominions at night and that unless we had the password that we had better not risk it till daylight. I told him that my lighted lantern was my password. He let me have it my way, so off we started with a man from the village in front with the light. About one-half mile while passing through a patch of small millet, we heard some animal tramping the ground and blowing. It was pitch dark, so we could not see, but whatever it was, was about thirty feet away and seemed inclined to stay there, so we ran, yelling, "Ugh, Ugh." There were about fifteen natives along. We ran about forty feet and halted. We had by that time seen many buffalo tracks with the light. We started on again, but when we got close again, we heard the tramping and blowing. None of us had a gun, so away we went over the cassava plants, yelling, "Ugh, Ugh," at the top of our voices. That is one of the strongest Buluba words I have yet got on to. I do not know what it means, but I certainly did yell it out till I was hoarse. We beat a retreat, the rearguard falling back in great disorder. We went back one-fourth mile, sat down for a half hour, then tried it again. Some yelled "Ugh, Ugh," while some sang out, "I have a gun from the foreign land." Another, "I have a fighting knife." Sister Buffalo had decided not to associate with us, so we saw her no more, nor has she since then written us any letters. But soon we got near the bottoms of the Lubilaxi, a river 150 yards wide, which we had to cross. The guide said, "The hippos come out of the river and wander around in this tall grass and if they see that light they will make for it in a hurry. I had kept it burning in order to keep the buffalo away, and now I was in a fix. To blow out the lantern or not to blow out the lantern was the question. I blew it out and then waited for the daylight. I may say that I might have been there yet flirting that lantern at Mrs. Buffalo, but for the fact that there was not much oil in the lantern and I was afraid that once the oil was all gone that I would be all gone. Two days before I had seen some lion tracks in the path.

This is our new site that we hope the government will give us. As the priest had acted so badly, we thought best to come on and build during the dry season. He told the chief, who let us have this land, that we had been driven out of everywhere but here. Our two evangelists who have been in the village of the chief for some time, had persuaded him to pass a law that his people should observe the Sabbath. The priest came along and said, "The Protestants have botched up this thing considerably, the Sabbath is for the Christians, but God does not want you old heathen to keep the Sabbath."

This is about 120 miles east of Mutoto and 240 miles east of Luebo. Some prefer to call it 300 miles. It takes five days to go to Mutoto from here. The village of the big chief Mbua Matumba is across a little

branch one and one-half miles to the east of us. But then his land extends for six or seven miles in all directions. He built for us this nice house of three large rooms and porch all the way around. The natives called this hill "Lokonah," which one man says means that there is not much here to eat. There are now 31 native dwellings in which 90 people live, who have come and settled around us. And more are coming all the time. So far we have not had time to have school with them, though the workmen have bought first readers and at dinner try to learn what they can. Both of us have been very busy doing this and that to get the place ready to live in as well as make enough brick with which to build another dwelling.

The history of the place is something like this: April, 1914, our superintendent of this section, a native evangelist, came here and called on the chief and on his expressing a desire for an evangelist, two were sent here in September, 1914. As it was so far from Mutoto, it was thought wise to send two instead of one. In 1916 two trips were made down here by missionaries which was the first time that the section was ever visited by any of our missionaries. Messrs. McKee and Cleveland came down in February, 1917, and selected this site. After they left the priest came to the village of Mbua Matumba, forcing him to lock up several Christians. The priest told the chief that the two Protestant evangelists had to be sent home. The priest would send men to see who and how many went to the Protestant church every day. A message came to Mutoto. Mr. McKee arrived May 15th and the writer May 17th. As the Commissaire said that he would go ahead and build on the site we did so. It was understood that if we were not granted the site by the State that we would bear all loss. That is, we could not ask the State to be out anything for our buildings.

We began work on the station May 30, 1917, cleaning it off. Our first service was held that day on the station. It was held under a tree, our evangelist preached. There were 31 natives present. June 4, the State man came and saw the site and was to send in our application for it. So far we have not heard from it.

I have some men making about 3,000 bricks a day, while just now I am trying to build a kitchen and store combined for Mr. McKee. I am using sun-dried brick, and as the rains have begun it is a bit uncertain. On Sundays I go over to the village of Mbua Matumba and preach twice a day, then come home in the late afternoon. It is hard to be a jack of all trades. About seven to eight people a day to be treated of divers things. One half-grown boy today asked me for some medicine to make him strong. I advised him to confer with the friend of Mr. McKee, the Mr. I. M. Working. After dark a man came in from 25 miles away to get some medicine for his mother, who is bad sick.

On Sundays there are about 150 out at our services. While these people are a bit conservative, yet the Lord has his elect among them, some of them I believe. When the others come I will go back to Mutoto. I will enter the reserves. But Mutoto is quite a busy place now with about 160 out stations to look after. When I quit my trip to come down here, I left about twenty villages which were visited last in May, 1915. I wonder when they can be visited. I want to go to Mutoto and renew my acquaintance with my wife and boy and then school is on so that I may not be able to get out again into the country. I feel sorry for these people who will be down here all the time. It is so far away. But then some one must have the hard places and with the hardships come the joys of "spending and being spent."

THE POWER OF THE GOSPEL OVER HEATHENISM.

REV. R. F. CLEVELAND.

IN a Congo village where a native evangelist is working, lived a "medicine man" who had five wives and three children. He refused the gospel and built a fence around his several little huts where he lived with his wives and carried on his worship of medicine and charms unmolested. He had great faith in the power of his medicine and charms to drive away sickness, famine and disease, and to protect him from wild animals and his human enemies. He even believed that he possessed a certain medicine which, when rubbed on the door or house of an enemy, would cause his enemy's death.

Before this village was touched by the gospel this old medicine doctor ruled the people of the village. They feared him and the power of his medicine and charms and paid him much wealth to appease him. But when the gospel came the people soon learned the secrets of his deception and the old medicine doctor had to content himself by worshipping his charms in his own im-

mediate family. But he was angry with the evangelist whose presence in the village had destroyed his influence.

One day he decided to test the power of his medicine upon the evangelist. He entered the little chapel and rubbed his medicine over the benches. He also rubbed some on the door of the evangelist's house. Now, the power of the gospel was at stake. The people watched for the results with interest. Like Elijah's sign of old to determine the true God on Mount Carmel, the day of testing had come to this old prophet of Baal in Central Africa. So long as he had remained within his own fence with his charms and medicine, God had not hastened to punish him, but when he defied God and defiled His house and offended God's servant, he was brought to speedy justice. During the same week in which he defiled the house of God with his medicine, his five wives and three children died of a peculiar sickness and the old medicine doctor himself was stricken low.

Fearing death was near he called for the evangelist, confessed his sin, acknowledged the power of "Nzambi" (God) and his own life was spared.

(A true story.)

Mutoto, October 15, 1917.

CHINA AND THE SEVEN-YEAR PLAN IN THE SUNDAY SCHOOLS.

JNO. I. ARMSTRONG, *Educational Secretary.*

THREE years ago the Foreign Mission Committee inaugurated the Seven-Year Plan of Missionary Education in the Sunday schools. By this plan the Sunday schools were asked to center their attention and efforts each year on one of the countries in which we are doing Foreign Mission work. There are seven of these countries and hence the plan was called the Seven-Year Plan.

The plan itself is threefold and calls for study, prayer, and giving. These three parts are determined by fundamental principles of education. Through the study of the facts and through prayer for the work the impression is made, and through prayer and giving there is an avenue for the expression that normally follows any real impression. It is seen that prayer as the second or middle part of the plan looks both ways, serving as a means of impression and also as a means of expression, and this is just as it should be in view of the nature of prayer. Giving as being pure expression is put last in the plan where it properly belongs. Any reversing of the order or the emphasis of these three parts of the plan, would be contrary to the natural laws of human life, and hence would be productive of meagre and unhappy results.

It should be borne in mind, however, that the third part of the plan is broader than the mere giving of money, though the giving of money is the more immediate and direct result. There is the giving of service and of life, and these will come, are coming, in a natural and normal way. In the years to come it will be learned that initial impulses to various forms of service were received from the study of missions and from prayer in behalf of missions; and this same study and prayer is bringing forth in members of our Sunday schools the dedication and consecration of life. These forms of expression are none the less real and important, but rather more so, because in their early development they are out of sight, hidden away behind the native modesty that lives in the heart of the natural boy and girl.

During the first year of the operation of the plan the country studied was Japan, the next year it was Brazil, and the third year it was Africa, or to be more accurate the Congo. We have now come to the fourth year of the plan and the country is China.

China is the land in which our first foreign work was undertaken, a little more than fifty years ago. What a story it would be to tell all that has come to pass since 1867, when Rev. E. B. Inslee went to Hangchow! This beginning has grown to our two missions with fourteen stations, and 155 missionaries, and a total expenditure for the Church year ending March 31, 1918, of more than $200,000. There has, of course, been corresponding growth in the work of other churches in China and the whole story would be wonderful indeed.

As much as possible of missions in China and of our own work there will be told in the Sunday-school literature that the Foreign Mission Committee is offering to all schools that will ask for it and use it. There are programs for May 26th and for October 27th. There is a good map, showing clearly the location of our work and with it are two charts giving the present status of our China missions in brief and striking form. There are collection envelopes and stiff mite boxes for those who wish to use them. There are lessons arranged for optional class use in Sunday-school classes and by any others who de-

sire to use them. These lessons will not be available before June 1st.

The subjects of the lessons are:

I. China and our Missions There.
II. Our Medical Work in China.
III. Our Educational Work in China.
IV Our Evangelistic Work in China.

The map and charts and samples of the programs are being sent to all Sunday schools whose addresses are known at the offices of the Foreign Mission Committee. The other literature and helps are sent only on request.

As heretofore a definite sum of money is named as the desired goal of gifts from the Sunday schools. The amount for China is $35,000, divided into $5.00 shares, and a beautiful two-color lithographed certificate for any number of whole shares is issued to Sunday schools, Sunday-school classes or departments, or to individuals, when remittances are sent in. These certificates help those who give, to realize that they have a part in the work in China, and to remember this work in their prayers.

Gifts are not knowingly solicited from Sunday schools that already have pledges for definite parts of the foreign work. It is earnestly desired, however, that these schools study China and pray for China. This study and prayer for China, together with giving to the object of their pledge, will be counted full co-operation in the Seven-Year Plan.

Correspondence is cordially invited by the writer, whose address is P. O. Box 158, Nashville, Tennessee, in regard to any feature of Missionary Education in Sunday schools and in regard to the application of the Seven-Year Plan to any Sunday school and the co-operation of any Sunday school in it.

KIANGYIN NOTES.

MRS. G. C. WORTH.

PARENTS naturally expect their children to become independent and self-supporting when they become of age, so for the past year we have been praying for and anticipating the time when the East Gate church in Kiangyin should call its own pastor and become self-governing. That event has occurred, and on the eighteenth of November, 1917, Mr. Tsiang Sae Tsen, a native of this place, and a graduate of the Nanking Theological Seminary, was installed as the first pastor.

He has had an excellent academic education, and is a man of unusual ability, fine spirit and common sense. It was these qualities which first attracted Mr. Little's notice many years ago, when Mr. Tsiang was a boy of only ten years, and it was also these things which made him the leading man when he was in the Seminary.

At the meeting of the Presbytery in Shanghai in October, the call was presented for Mr. Tsiang, was approved and accepted. He was ordained and a commission was appointed to come to Kiangyin, to install the new pastor and inaugurate the long hoped-for first independent church of the Kiangyin field.

The commission consisted of Rev. P. F. Price, D. D., professor in the Nanking Union Theological Seminary; Rev. S. T. Dzen, of Soochow, and Dr. Wang, an elder from Changchow. It was especially appropriate that Dr Price should come, as he was one of the new pastor's former instructors, and the Kiangyin people were glad to have Dr. Wang for he was formerly in charge of our hospital here, and was for several years an elder in the East Gate church.

A number of the leading elders and workers from the out stations were present, and we already hear that active steps are being taken at Siao Gyi to follow the example of the East Gate church and undertake an independent existence. The North Gate church, too, is beginning to talk it up!

Just before the service began, Dr. Price, who was chairman of the commission, held a short prayer service for the officers of the local and visiting churches. All joined hands and united in special prayer for the blessing of God upon what was about to be done.

The church holds about six hundred people and it was full, and was bright with a profusion of potted chrysanthemums, the pulpit being lined with them. The commission and Mr. Little occupied the rostrum, while the new pastor sat below.

Dr. Price chose as a subject of discourse Heb. 12:1-2, and called attention to the cloud of witnesses; the Southern Presbyterian Church in America, the Church in China, the other struggling churches in the field, the heathen world around, to whom "pastor and people" is a new and unheard of relationship, and to glorified workers above, among whom from this station are Mr. Haden, Mrs. Little and Mr. Li, an earnest Chinese preacher. Also, not

Rev. Lacy L. Little and his "Timothy."

least of the witnesses is the First Presbyterian church of Wilmington, N. C., whose gifts have for years supported this whole station. He impressed on their hearts the long race still ahead, the patience needed and the source of strength.

After the vows taken by pastor and people, Mr. Dzen, from Soochow, delivered the charge to the pastor, and Dr. Wang delivered the charge to the people. Dr. Wang was racy and incisive. He recommended submission of people to pastor, not as subjects to a ruler, but as active Christians to a leader. After pleading for unity, forbearance and patience, he struck home by saying very earnestly, "And I beg you to be honest with your pastor. If you do not approve of any course which he may take, have the faithfulness to tell him so as a brother, and do not let your Chinese fear of saying something unpleasant allow you to withhold such a service from him." He urged them to press on to full self-support, and beyond self-support to self-propagation, having as their ideal to become a "Second Wilmington First Church"!

Dr. Worth has for many years been an elder in this church, now that they have their own pastor it seemed best that there should be only Chinese on the board of elders, so Dr. Worth sent in his resignation. They begged him to continue to serve, but he thought it best to leave it all to them. At the last mid-week prayer-meeting Pastor Tsiang told the people of Dr. Worth's resignation, and suggested they give a rising vote of thanks to Mr. Little and Dr. Worth for all they have done for the church. "Without them," he said, "we are like a man who has lost both hands, let us all pray and work heartily, that the work may not suffer."

MISSIONARIES ARE JUST MEN AND WOMEN.

REV. R. T. COIT.

IN the December issue of the Survey just to hand is an admirably written article entitled, "The Why and How of Missionary Instruction in the Sunday School," by a correspondent from Missouri. In this article is a clause which reads as follows: "The work of missions in its very nature calls forth all that is high and noble and self-sacrificing in the individual life and eliminates all that is base and selfish." It is to this latter clause that I wish to direct attention and correct the prevailing opinion in this respect with regard to missionaries. Would that it were true, but I speak for a body of missionaries who do not wish to be put on a pedestal where we do not belong and to which we are certainly not entitled. A missionary wishes to be rated as he is, a man among men, with some peculiarly strong characteristics and a peculiarly strongly developed character on some sides, and an exceptionally weak nature on other sides. I would not detract one feather's weight from the just praise which many noble missionaries deserve, and certainly as a class, as I have had opportunity to know them intimately for the past nine years, they are a nobler band of men and women as a class than any other it has been my privilege to know, but practically all missionaries have certain weaknesses and Satan, that arch enemy, subjects is to certain fierce assaults which the very nature of our work lays us open to. But if the base of supplies at home, the general staff and those who furnish the recruits for our thin ranks when we are recruited, are resting safely in the opinion that there are no weak points in our advance lines, then this very fact begets more

Korean Children looking up at Spirit Posts which guard (?) the entrance to a village.

danger and weakness, whereas if they knew the facts, and would support that endangered side by wirelss uninterrupted communication with headquarters, and the Great Captain, we might come off victorious in many a fight where we sadly have to report positions advanced abandoned to the enemy, because caught off guard and lack of support from rear. Let the public have the facts, the Christian public.

I wish to write of some of these especial attacks of the enemy.

One of them which is delivered constantly, is the temptation to criticize his fellow-worker uncharitably at times and indulge in small gossip on occasion. Be it said to our shame, that few missionaries are wholly free from this grave charge. Shut in as most of us are, in a small station, where the only foreign faces we see for ten months of the twelve, and often for twelve out of twelve, are the faces of our fellow-workers, the temptation is constant to criticize favorably or adversely all that our fellow-worker does, or if not in word, in thought.

A second is to have lack of heart fellowship with many in the same station or mission. At home one may choose his friends, or a pastor if his work is not congenial, may move to another field, not so the missionary worker, who is here for life if not moved by his mission, and if moved he has a small field for readjustment. Nature's diametrically opposed are forced to work, consult and vote together on all propositions involving each other's work. Is it any wonder that Satan often finds us off guard at these points?

Another weakness is atrophy of the broader outlook on life, otherwise than religiously, due to lack of time and opportunity to keep up with the world of literature, art, music, etc., which his educated nature demands. The average missionary cannot afford more than $10 worth of new books a year, and most of these he is forced to buy of a religious nature, to keep up his work. The narrowed view is even worse with the women, most of whom are shut up in the home with the children. I would that I had the pen of a Milton, and the ability of a Webster, to portray aright the self-sacrifice and heroism of the mothers of missionaries' children, as well as those who unmarried, and without the comforts of home, carry on the more public work among the woman and children. Only their Master knows and can adequately reward, but not one will miss his praise of reward.

Some individuals and churches who have the work on their hearts, have been

thoughtful enough to remember we are human, cut off from base of supplies, and have sent regular gifts of a book with the name of the society or individual, or have found out what periodicals, if any, are taken, and sent others to bring their message of the outside world monthly, and thus keep the worker in touch with his outside world.

Another great temptation is to think that the great Church at home has forgotten him as an individual worker, and only regards him or her as one of a sum total, much as soldiers or others are known by number.

When he first reaches the field, letters flow regularly, and as he has not the language he has time to cultivate his correspondents and he writes frequently and interestingly, but soon he is sent into the front line of trenches, where the shells of the enemy fall thick and letters from home grow fewer, until only the nearest relatives, mother, sister and one or two friends at best, keep up the touch with the home base. Is it any wonder that he sheds secret tears, inwardly, if not outwardly, and many a strong nature grows pessimistic as to the zeal of the home Church and feels he is carrying the fight alone. Of course, the fault lies with the department of communications which has a branch in every village where there is a Presbyterian family, and reaches out to every Presbyterian home on the farm. Now and then he is heartened and "Goes over the top" in a successful charge, because some friend, church or society has sent a wireless to the "Throne" and backed it up with a personal letter of appreciation, a bulletin of the Church with some clipping telling of their work or his, perhaps only a local newspaper, but showing the personal touch, and that he was being invisibly supported. Headquarters can pay salaries, but they cannot pay that which is worth more and which is the just due and almost necessity to a successful fight.

A little more thought on the part of our devoted supporters at home, would work wonders in spreading a contagious enthusiasm, and rescue many a discouraged worker, buried in some trench, holding grimly on.

The writer has been blessed as few have in thus being supported, but my heart bleeds when I see the lack of personal touch in many instances, which brings grey hairs prematurely, for all missionaries are human, and where mail comes once a month or twice, and no letters from home, he would be more than human, if he did not turn away sick at heart.

While at home, he is generally most gen-

A Delightful bit of Korean scenery.

Tall trees surmount picturesque driveways.

erously treated, but it is on the far front that he needs your support, reader of this article, though you do not know him in person.

One other great temptation I will mention, and then I fear your eyes will be opened so that some may lose their interest in the cause, but not those who are following because he said so, and whose support is principle, not sentiment. We need allegiance to our Captain and his cause, not to individuals who may represent that cause.

This last temptation I will mention, is to be self-willed and wound the feeling of his fellow-workers often. Every missionary I ever met, was a strong willed individual, else they would never have been able to reach the field. Their strength of will may be measured by the resistance overcome in reaching here, which extends from the circle of friends, the home, on up, all the way until they land, and often persists for years and sometimes sends them back disheartened.

In a small station, where the doctor has to consult the evangelists about money for his work, or claims of several branches of the work rise at times as rivals, is it any wonder that these strong natures clash? Be it said to their credit that later in the quiet of their closets where secret tears are shed, the ugly thing is given over to the Spirit for crucifixion, but the worker has been wounded and a humiliating apology has to be made ere the worker can feel that all the line is open again, and communication above re-established.

Fellow-workers at home, supporters of the one cause, grasp these facts and reinforce these weak points by way of "the air connection," and when the attack comes suddenly, the wireless instrument will show that communications with the rear are intact and that an invisible host encompasses him, and thus reinforced Satan shall flee. "We are not ignorant of his devices." "Brethren pray for us." "Cause that this epistle be read in all the churches."

Soonchun, Korea, December 28, 1917.

LETTER FROM DR. R. T. SHIELDS.

SINCE I last wrote to you for publication, we have moved from Nanking to Tsinan, the capital of Shantung province, about 400 miles further north. This place, before the advent of the railroad a few years ago, was considered quite an inland and out-of-the-way sort of place, but now we are only 25 hours from Shanghai. For many years the English Baptists and the American Presbyterians have been working here and they have had a small medical school, in connection with the Presbyterian Hospital. But it is only in the last few years that this place has become prominent as an educational centre. The Arts College and Theological School of the two missions were moved here this year, and other missions decided to unite in making this a strong missionary school. Why we left Nanking and came here is a long story, but to put it in a few words—the China Medical Board of the Rockefeller Foundation decided to establish a medical school in Shanghai, using English as the medium of instruction. We were teaching in Chinese in Nanking, but there was a tendency towards English, owing to the fact that practically all college work in the Yangts Valley is done in the English language. The upshot of all the discussions was that the trustees of the University of Nanking decided to close their medical department. In the meantime the China Medical Board had bought out the Union Medical College in Peking (missionary). They wanted to get rid of three of the classes, so they proposed to Tsinan to take these classes, for which they agreed to pay to the Tsinan Medical School $150,000 gold, to be paid out over a period of five years. Beyond this the China Medical Board have nothing to do with the running of this school, and they make no promise of any further assistance, though, of course, it is within the bounds of possibility that they may give more. All this to show that this school is not a China Medical Board institution. With this grant, the school has been able to put up necessary buildings and equip the laboratories. I was asked to come here to teach embryology and histology. We moved last February. It was no fun breaking up the school at Nanking, and leaving our old home. Moving in China involves not only a change in location, but what is more serious, a change in dialect. Fortunately for us, the dialect here is not very greatly different from that of Nanking, both being modifications of the Mandarin, or Northern and Western dialect. When we moved to Nanking from Soochow, we had to learn almost a new language as far as the spoken

University of Nanking Hospital. Main Building.

dialect was concerned. We are living in one of the new houses, completed this summer, and have electric lights and running water, a good market, especially fruit. As far as the necessities and many of the comforts of life are concerned we are much better off than many of the good people at home who support our work. This city is abundantly supplied with springs—70, it is said. The University has an artesian well and tank which supplies the college, medical school and the hospital, as well as professors' houses. The climate is fine, except for the dust storms of the winter and spring. Last year it rained in November and again in May, so you can imagine it is dry. Plenty of rain in the summer.

This institution is a fine example of denominational and international union—English Baptists, and high Church Anglicans, Canadian Presbyterians, Presbyterians, U. S. A., and U. S., and the Lutherans and London Mission are going to join. We are hoping for some other missions later. The medical school is unanimously endorsed by the China Medical Missionary Association, and is the only school in Eastern China where the missions are trying to conduct a real medical school, taught in the Chinese language. The government schools are manned by students returned from Japan, with more or less education, and no Christianity. Our aim is to give a good medical education under Christian auspices to boys from mission schools or government schools. As a matter of fact most of the students are, and will be from mission schools, where they get better preliminary training. We have 118 students this term. The course is five years. Three full-time foreign doctors on the job, with Dr. Balme, in U. S. A., and two more young men on the field coming to us later. The

Red Cross Relief Work at Nanking Hospital during a Revolution.

laboratory and other material equipment is very good, but we need more teachers. Of course, during the war we cannot hope for reinforcements from the United States or Britain. Our pharmacy teacher is now recruiting coolies for work in France. It has been a serious question with some of our men, as with other missionaries, especially physicians, as to whether they should offer their services to the army. Some have given up their work in China temporarily for this purpose, but most of us think that all things considered we will do better to stay on our jobs out here.

I will not mention Chinese politics and revolutions. The situation is a rather discouraging mess at present. The only hope we can see for the future is that there may be enough Christian young men who will come to the front—men who have education and above all who have Christian consciences.

It is great to read of the way America is going into the war and the way people are sacrificing. God grant that all this may help bring the war to an end sooner.

Tsinanfu, China, December 5, 1917

DO YOU KNOW?

1. Some encouragements in the African work?
2. How the African Mission has solved the food problem?
3. A missionary's question?
4. What four facts point to the importance of immediate action in Africa.
5. One of the most powerful factors for evil in Africa?
6. What some of the modern improvements in Luebo are?
7. What special oversight is given the Christians in Luebo?
8. What kindness the Kassai Rubber Co. bestowed upon our African Mission?
9. How a white baby was "registered" in Africa?
10. When can a light be carried, with impunity, in Africa, and when had it best be put out?
11. Of a modern prophet of Baal in Africa?
12. What was found in a crocodile's stomach?
13. To what foreign church was "Second Wilmington First Church" suggested as an ideal to be realized?
14. Some intensely human needs of the missionary?

SENIOR FOREIGN MISSION PROGRAM FOR APRIL, 1918.

Arranged by Miss Margaret McNeilly.

Topic: Africa.

"If the Son shall make you free, ye shall be free indeed."

Hymn—"From Greenland's Icy Mountains."
Invocation.
Scripture Reading—Psalm 91.
Prayer.
Minutes.
Roll Call—Answer with a verse of Scripture on God's protecting care.
Business.
Offering.
Solo—Selected.
Quiz—Do You Know?
Hymn—"Throw Out the Life Line."
Topical—Findings of the Conference on Africa; African annual report; our new Congo Station.
Prayer.
Hymn—"A Mighty Fortress Is Our God."

TELEGRAMS FROM AFRICA.

Close with a chain of prayer.

SUGGESTIONS.

The articles, Findings of the Conference on Africa and the Annual Report of Africa, should be condensed, and **told**, not read.

Let some member of the Society, out of the current issue of the Survey, take some outstanding needs, thrilling messages, great encouragements, write them in telegraphic form, distribute among the members, and have them read. Then have the closing prayers be of intercession, thanksgiving and praise, according to the messages given.

COMPARATIVE STATEMENT.

Foreign Mission Receipts.

Receipts applicable to regular appropriation.

February	1918	1917
Churches	$ 26,381 87	$ 18,062 33
Churches—Brazil		12 50
Sunday Schools	657 84	703 76
Sunday Schools—Africa	613 64	
Sunday Schools—Brazil		376 10
Societies	11,048 65	5,431 09
Societies—C. E. Missionaries	205 08	323 90
Societies—Africa	20 00	
Miscellaneous Donations	4,279 60	2,183 64
Miscellaneous Donations—C. E. Missionaries		4 80
	$ 43,206 68	$ 27,098 12
Legacies	258 70	
	$ 43,465 38	$ 27,098 12
Eleven Months, April 1st, 1917, to February 28th, 1918.		
Churches	$ 259,198 43	$ 227,486 39
Churches—Africa	85 70	
Churches—Brazil		156 73
Churches—Japan		4 00
Sunday Schools	8,467 61	7,173 33
Sunday Schools—Africa	14,753 06	
Sunday Schools—C. E. Missionaries	10 00	
Sunday Schools—Brazil	241 88	14,183 66
Sunday Schools—Japan	3 58	143 01
Societies	69,911 82	58,487 47
Societies—Africa	283 88	
Societies—Brazil	5 00	226 68
Societies—Japan		30 00
Societies—C. E. Missionaries	1,799 03	1,068 47
Miscellaneous Donations	39,043 40	24,234 05
Miscellaneous Donations—Africa	56 75	
Miscellaneous Donations—Brazil		19 1
Miscellaneous Donations—C. E. Missionaries	121 64	34 8
	$ 393,981 78	$ 333,247 70
Legacies	3,119 29	5,542 01
	$ 397,101 07	$ 338,789 71
Initial appropriation, year ending March 31, 1918		$ 520,370 22
Net additional appropriation to February 28, 1918		123,762 91
Total for regular work to February 28, 1918		$ 644,133 13
Appropriation for expense, $3,000,000.00 drive		8,000 00
Total to February 28, 1918		$ 652,133 13
Deficit March 31, 1917		73,425 92
		$ 725,559 05

I estimate that at least $15,000.00 additional will have to be appropriated for the regular work during the month of March, 1918, bringing the total appropriation up to at least $668,000.00.

The amount received for objects outside the budget in the eleven months period, $40,521.41.

The books will close Monday, April 1, 1918, and if treasurers cannot mail a letter to reach me by that date they are requested to send me a night lettergram, giving amount with name of bank, church and organization entitled to credit, instructing me to draw at sight, which draft can be treated as a cash item and placed to credit at once.

Nashville, Tennessee, March 2, 1918.

EDWIN F. WILLIS,
Treasurer.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION

AFRICA. [49]

Burlape, 1915.
Rev. and Mrs. H. M. Washburn
Rev. and Mrs. R. F. Cleveland
Rev. and Mrs. C. T. Wharton

Luebo, 1891.
Rev. W. M. Morrison
Rev. and Mrs. Motte Martin
Dr. and Mrs. L. J. Coppedge
*Miss Maria Fearing (c)
Rev. and Mrs. C. L. Crane
Mr. T. J. Arnold, Jr.
Miss Elda M. Fair
Rev. and Mrs. T. C. Vinson
*Rev. S. H. Wilds
Dr. and Mrs. T. Th. Stixrud
Rev. and Mrs. A. C. McKinnon
†Mr. and Mrs. T. Daumery
Rev. and Mrs. J. W. Allen
Mr. B. M. Schlotter
Rev. and Mrs. W. F. McElroy
Mr. and Mrs. C. R. Stegall
Miss Mary E. Kirkland
Rev. and Mrs. J. H. Longenecker
Mrs. S. N. Edhegard
†Rev. S. N. Edhegard

Ibanche, 1897.
Rev. and Mrs. A. L. Edmiston

Mutoto, 1912.
Rev. and Mrs. Geo. T. McKee
*Rev. A. A. Rochester (c)
Rev. and Mrs. Plumer Smith
Dr. and Mrs. Robt. R. King

Lusambo, 1913.
*Rev. and Mrs. J. McC. Sieg
Rev. and Mrs. R. D. Bedinger
Dr. and Mrs. E. R. Kellersberger
Mr. W. L. Hillhouse

E. BRAZIL MISSION. [17]

Lavras, 1893.
Rev. and Mrs. S. R. Gammon
Miss Charlotte Kemper
*Rev. H. S. Allyn, M. D.
*Mrs. H. S. Allyn
Mr. and Mrs. C. C. Knight
Mr. and Mrs. B. H. Hunnicutt
*Mr. and Mrs. F. F. Baker
†Rev. A. S. Maxwell
Miss Genevieve Marchant

Piumhy, 1896.
Mrs. Kate B. Cowan

Bom Successo.
Miss Ruth See
Mrs. D. G. Armstrong

Sao Sebastiao do Paraiso, 1917.
Rev. and Mrs. R. D. Daffin

W. BRAZIL MISSION. [8]

Ytu, 1909.
Rev. and Mrs. Jas. P. Smith

Braganca, 1907.
Rev. and Mrs. Gaston Boyle

Campinas, 1869.
Rev. and Mrs. J. R. Smith

itapetininga, 1912.
Descaivado, 1908.
Rev. and Mrs. Alva Hardie

N. BRAZIL MISSION [13]

Garanhuns, 1895.
Rev. and Mrs. G. E. Henderlite
Rev. and Mrs. W. M. Thompson
Miss Eliza M. Reed

Pernambuco, 1873.
Miss Margaret Douglas
*Miss Edmonia R. Martin
Rev. and Mrs. W. C. Porter
Miss Leora James (Para)
Miss R. Caroline Kilgore

Canhotinho.
Dr. G. W. Butler
Mrs. G. W. Butler

MID CHINA MISSION [74]

Tanghiang, 1904.
Hangchow, 1867.
Mrs. J. L. Stuart, Sr.
Miss E. B. French
*Miss Emma Boardman
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson
Rev. and Mrs. R. J. McMullen
Mr. and Mrs. J. M. Wilson
Miss Rebecca E. Wilson
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen
Miss Sophie P. Graham
Miss Frances Stribling

Shanghai.
Rev. and Mrs. S. I. Woodbridge
Rev. and Mrs. C. N. Caldwell

Kashing, 1895.
Rev .and Mrs. W. H. Hudson
*Dr. and Mrs. W. H. Venable
Miss Elizabeth Talbot
*Rev. and Mrs. Lowry Davis
*Miss Irene Hawkins
Miss Elizabeth Corriher
Miss Florence Nickles
*Miss Mildred Watkins
*Miss Sade A. Nisbet
Mr. S. C. Farrior
Dr. and Mrs. F. R. Crawford
Rev. and Mrs. M. A. Hopkins
Rev. and Mrs. J. Y. McGinnis
Miss R. Elinore Lynch
Miss Kittie McMullen

Kiangyin, 1895.
Rev. and Mrs. L. I. Moffett
Rev. Lacy L. Little
Dr. and Mrs. Geo. C. Worth
*Mr. and Mrs. Andrew Allison
Miss Rida Jourolman
Mrs. Anna McG. Sykes
Miss Ida M. Albaugh
Miss Carrie L. Moffett
Miss Venie J. Lee, M. D.
Miss Anna M. Sykes

Nanking.
Rev. and Mrs. J. L. Stuart
Dr. and Mrs. A. C. Hutcheson
Dr. and Mrs. R. T. Shields (Tsinanfu)
Rev. and Mrs. P. F. Price

Soochow, 1872.
*Dr. and Mrs. J. R. Wilkinson
Miss Addie M. Sloan
Miss Gertrude Sloan
Mrs. M. P. McCormick
Rev. and Mrs. P. C. DuBose
*Mrs. R. A. Haden
Miss Irene McCain
Dr. and Mrs. M. P. Young
Mrs. Nancy Smith Farmer
Rev. Henry L. Reaves
Miss Lois Young
*Rev. and Mrs. H. Maxcy Smith

N. KIANGSU MISSION [75]

Chinkiang, 1883.
Rev. and Mrs. A. Sydenstricker
Rev. and Mrs. J. W. Paxton
Rev. and Mrs. D. W. Richardson
Rev. and Mrs. J. C. Crenshaw

Taichow, 1908.
Rev. T. L. Harnsberger
Dr. and Mrs. Robt. B. Price
Rev. Chas. Ghiselin, Jr.

Hsuchoufu, 1897.
Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen
Rev. and Mrs. Geo. P. Stevens
*Rev. and Mrs. F. A. Brown
Rev. and Mrs. O. V. Armstrong
Rev. Lewis H. Lancaster
Miss Eliza A. Neville

Hwaianfu, 1904.
Rev. and Mrs. H. M. Woods
Miss Josephine Woods
Rev. and Mrs. O. F. Yates
Miss Lillian C. Wells
Miss Lily Woods
Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1909.
Rev. and Mrs. H. W. White
*Rev. and Mrs. C. F. Hancock
Dr. and Mrs. J. W. Hewett
Rev. and Mrs. C. H. Smith

Sutsien, 1893.
*Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLauchlin
Rev. and Mrs. W. F. Junkin
Mr. H. W. McCutchan
Miss Mada McCutchan
Miss M. M. Johnston
Miss B. McRobert
Miss Carrie Knox Williams

Tsing-kiang-pu, 1897.
Rev. and Mrs. J. R. Graham, Jr.
*Dr. and Mrs. James B. Woods
Rev. and Mrs. A. A. Talbot
Miss Jessie D. Hall
Miss Sallie M. Lacy
*Miss Nellie Sprunt
Miss Agnes Woods
Dr. and Mrs. L. Nelson Bell
Rev. and Mrs. H. Kerr Taylor

Tonghai, 1908.
Rev. and Mrs. J. W. Vinson
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton
Rev. and Mrs. A. D. Rice

CUBA MISSION [8]

Cardenas, 1899.
Miss M. E. Craig
Rev. and Mrs. R. L. Wharton
Miss Margaret M. Davis

Caibarien, 1891.
Miss Mary I. Alexander
*Miss Janie Evans Patterson
*Rev. H. B. Someillan

Placetas, 1909.
None.

Camajuani, 1910.
Miss Edith McC. Houston
†Rev. and Mrs. Ezequiel D. Torres
Rev. and Mrs. J. T. Hall

Sagua, 1914.
*Rev. and Mrs. Juan Orts y Gonzales
Rev. and Mrs. J. O. Shelby

JAPAN MISSION [42]

Kobe, 1890.
Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W. Myers
Rev. and Mrs. W. McS. Buchanan

Kochi, 1885.
Rev. and Mrs. W. B. McIlwaine
Rev. and Mrs. H. H. Munroe
*Miss Estelle Lumpkin
Miss Annie H. Dowd

Nagoya, 1867.
*Miss Leila G. Kirtland
Rev. and Mrs. R. E. McAlpine
Rev. and Mrs. L. C. McC. Smythe

Gifu.
Rev. and Mrs. W. C. Buchanan
Miss Elizabeth O. Buchanan

Susaki, 1898.

Rev. and Mrs. J. W. Moore
Rev. and Mrs. J. H. Brady

Takamatsu, 1898.

Rev. and Mrs. S. M. Erickson
Rev. and Mrs. J. W. Hassell
Miss M. J. Atkinson
Rev. and Mrs. A. P. Hassell

Tokushima, 1889.

Rev. and Mrs. C. A. Logan
*Miss Lillian W. Curd
Rev. and Mrs. H. C. Ostrom

Toyohashi, 1902.

Rev. and Mrs. C. K. Cummings

Okazaki, 1912.

Miss Florence Patton
Miss Annie V. Patton
Rev. and Mrs. C. Darby Fulton

CHOSEN MISSION. [77]

Chunju, 1896.

Rev. and Mrs. L. B. Tate
Miss Mattie S. Tate
Rev. and Mrs. L. O. McCutchen
Rev. and Mrs. W. M. Clark
Rev. and Mrs. W. D. Reynolds
*Miss Susanna A. Colton
Rev. S. D. Winn
Miss Emily Winn
*Miss E. E. Kestler
*Miss Lillian Austin
Mr. and Mrs. F. M. Eversole
Dr. and Mrs. M. O. Robertson
Miss Sadie Buckland

Kunsan, 1896.

Rev. and Mrs. Wm. F. Bull
Miss Julia Dysart
*Mr. and Mrs. W. A. Venable
*Dr. and Mrs. J. B. Patterson
Rev. John McEachern
Mr. Wm. A. Linton
Miss Elise J. Shepping
Miss Lavalette Dupuy
Rev. and *Mrs. W. B. Harrison
*Miss Lillie O. Lathrop

Kwangju, 1898.

*Rev. and Mrs. Eugene Bell
Rev. S. K. Dodson
Miss Mary Dodson
Mrs. C. C. Owen
*Rev. and Mrs. P. B. Hill
Miss Ella Graham
Dr. and Mrs. R. M. Wilson
*Miss Anna McQueen
*Rev. and Mrs. J. V. N. Talmage
Rev. and Mrs. Robert Knox
Mr. and Mrs. M. L. Swinehart
Miss Esther B. Matthews

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie
*Miss Julia Martin
Rev. and Mrs. J. S. Nishet
Miss Ada McMurphy
Dr. and Mrs. R. S. Leadingham
Rev. and Mrs. L. T. Newland
Mr. and Mrs. Wm. P. Parker
Rev. and Mrs. P. S. Crane

Soonchun, 1913.

Rev. and Mrs. J. F. Preston
Rev. and Mrs. R. T. Coit
Miss Meta L. Biggar
Miss Anna L. Greer
*Dr. and Mrs. H. L. Timmons
Rev. and Mrs. J. C. Crane
Dr. and Mrs. J. McL. Rogers

MEXICO MISSION [11]

Linares, 1887.

Rev. and Mrs. H. L. Ross

Matamoros, 1874.

Miss Alice J. McClelland
San Angel, D. F. Mexico

San Benito, Texas.

Miss Anne E. Dysart

Brownsville, Texas.

Rev. and Mrs. W. A. Ross

Montemoreios, 1884.

Mr. and Mrs. R. C. Morrow

C. Victoria, 1880.

Miss E. V. Lee

RETIRED LIST.

Cuba

Miss Janet H. Houston

Japan

Miss C. E. Stirling

Korea

Dr. W. H. Forsythe
Miss Jean Forsythe

Missions, 10.
Occupied Stations, 53
Missionaries, 374
Associate Workers, 11

*On furlough, or in United States Dates opposite names of stations indicate year stations were opened.
†Associate workers.
For postoffice address, etc., see page below.

Stations, Postoffice Addresses

AFRICA—For Bulape, Lueho, Mutoto.—Lueho, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—"Lusamho, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernamhuco, Brazil." For Garanhuns—"Geranhuns, E. de Pernamhuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernamhuco—"Recife, E. de Pernamhuco, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Preshyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Preshyterian Mission Nanking, China." For Soochow—"Care Southern Preshyterian Mission, Soochow, China" North Kiangsu Mission—For Chinkiang—"Care Southern Preshyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuchou-fu—"Care Southern Presbyterian Mission, Hsuchou-fu, Ku, China." For Hwaianfu—"Care Southern Preshyterian Mission, Hwaianfu—via Chinkiang, China." For Sutsien—"Care Southern Preshyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Preshyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Preshyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Preshyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuha." For Caibarien—"Carharien, Cuha." For Camajuani—"Camajuani, Cuha." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuha."

JAPAN—For Kohe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa, Province, Japan." Okzzaki—"Okazaki, Mikawa Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Linares—"Linares, Neuvo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."